

Reformed Church Messenger

Mittelmaß die beste Straß.

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Editor.

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Theology and Criticism.

THE METHODIST QUARTERLY REVIEW ON INFANT SAL- VATION.

This Quarterly has a notice of Dr. Krauth's book on Infant Baptism and Infant Salvation in the Calvinistic system, in which the palm of victory is very properly accorded to Dr. Krauth, as between him and Dr. Hodge. Calvinistic theologians, beginning with Calvin himself, have unquestionably taught that non-elect infants are lost. This, of course, does not settle the question of infant salvation, but merely the historical fact in regard to what Calvinistic theologians have taught. For aught that Dr. Krauth advances, the Calvinistic view may be right. But Dr. Hodge, as we understand the matter, holds that all infants dying in infancy are saved. The question then arises whether Dr. Hodge and those Presbyterians who agree with him ought not to acknowledge that they are at issue on this point with the Westminster Confession and the Calvinistic theology.

But when the Methodist Quarterly goes on to criticise the *Christian Intelligencer*, and especially when it gives its own views in reference to the natural condition of infants in relation to sin and salvation, it is not quite so fortunate, which shows that it is much easier to criticise the Calvinistic theory than to give a satisfactory theory of our own on the subject of infant salvation, as even Dr. Krauth would find, we think, if he should undertake it. We give the words of the *Intelligencer*, and the Methodist Quarterly's comments upon them, quoting all from the latter.

"The 'Christian Intelligencer,' the able organ of the (Dutch) Reformed Church, thus squarely puts the case: 'The fact is, that any one who holds that infants are saved in Christ must hold, with Calvin, that they are lost in Adam. Salvation implies a previous perdition to be saved from. If infants are saved, it must be from damnation; and if they are saved from damnation, they must, in the sight of God the Saviour, deserve damnation. God never saves any creature from something which he does not merit.' The 'Intelligencer,' thus in its own estimation, forces upon us the alternative, no salvation in Christ or real damnation of infants in Adam. On this we remark:

1. It is a very brave shouldering of the *onus*. All infants do deserve to go to hell. All infants are damned, if not

in hell, yet in the womb or in the cradle. Stick a pin there. *Infant damnation is just and righteous.* We submit, then, for any one to say upon mere sentimental feeling that this righteous thing never finally takes effect, is an effeminate dodge, entitled to no place in manly theology.

2. This assumption that every infant, that is, every human being, comes into a damned existence, is the very centre, heart, back-bone, and base of Calvinistic election. Inasmuch as all are anteriorly damned alike, so the infinite blind Polyphemus may dab his hand into the whole crowd and snatch one here and there, for no reason or motive in the chance object, but from his own "mere good pleasure." And that is Calvinistic "election." And this is "glorious grace!" It is of no use for the "Intelligencer" to say that we misrepresent this matter. We state it truly; and we state it in the terms in which it ought to be stated; and we hold it up to execration. If these doctors cannot give us a better theology than that, they had better step out.

3. It is no doubt true that the infant is born a fallen moral being, incapable, without a renovation, of the blessedness of a holy heaven; but it is not true that he is guilty or liable to actual damnation for being so born.

Before his birth, provision has been made for his case. Fletcher of Madeley beautifully states it. As the sin of the infant in Adam is only seminal and conceptual, so his condemnation is only seminal and conceptual. He sinned only in Adam's loins; and he is justified in Adam's loins, and in that justification he is born. And not only does he inherit justification from Christ, but he also inherits the regenerative baptism of the Spirit, entitling him not only to baptism and a place in the Church below, but also, dying in infancy, to a place in the Church above. Not until his complete forfeiture of the grace of the atonement by actual sin does he incur actual damnation.

We, therefore, promptly reject the "Intelligencer's" dogma, taken in its literal sense, that actual salvation of infants by Christ presupposes their actual desert of literal damnation in Adam. And we pray that its editor's heart may be softened, and his mind enlightened, and his pen delivered from its inhuman theology." Upon all which we remark:

1. This Methodist editor has not solved the difficulty any more than the Calvinistic theology which he condemns in such harsh language, and with such a lordly air. When he says: "It is no doubt true that the infant is born a fallen moral being, incapable, without

renovation, of the blessedness of a holy heaven," he says just what the "Intelligencer" said, and which he stigmatizes as an effeminate dodge, entitled to no place in manly theology; for the Intelligencer did not say infants would be actually damned eternally, but that in their natural state they were deserving of such condemnation, or were really in a state of condemnation. Now if the infant is born a fallen moral being, incapable, without renovation, of the blessedness of a holy heaven, as the Methodist editor says, then, as there is no other heaven but a holy one, they are not only unsaved when they are born, but incapable of salvation without a moral renovation. This moral renovation, then, must take place some time after birth, according to our Saviour's words, "Except any one (infants as well as adults) be born again he cannot enter the kingdom of heaven." In which conclusion the Methodist editor in no wise gets beyond the position of the Intelligencer. Indeed, if that which is born of the flesh is flesh, and a new birth is required of all for salvation, then there can be no other conclusion but that infants by natural birth are not in the kingdom of heaven, which is just the same thing as saying they are in a state of condemnation.

2. But, in the second place, the Methodist editor contradicts both himself and our Saviour when he says, "Not until his complete forfeiture of the grace of the atonement does he incur actual damnation." The idea is that the infant *inherits*, obtains by birth, justification and a right and title to heaven. The Scriptures generally attribute the condemnation of men either to their transgression, in which case they are judged according to the law they have, or else to a rejection of the offer of salvation. But this editor says that all men come into the world possessed of the grace of the atonement, and are condemned only for forfeiting this grace afterwards.

The question then is not relieved of any of its difficulties by this theory of grace conveyed through natural birth, and we doubt whether these difficulties can be removed without a reference of the question to eschatology. What should prevent us from holding as an opinion, on a point which Scripture says nothing about, that infants dying without the means of grace here, as well as heathen, will have the offer made to them in the intermediate state. Whether this can be held or not, the explanation of Calvinist and Arminian to our mind are alike unsatisfactory. Certainly the editor of the Methodist Quarterly has not removed the difficulties.

GOD REVEALED IN THE LIFE OF CHRIST.

The fact that man is spiritual no less than material, that he possesses self-conscious personality as well as an animal organism, renders him capable of being made the bearer of an absolute revelation of God. The unity of will and reason asserted when he says I, is the point of contact between the infinite Creator and the finite creation. Being a person living in the divine image, he may be assumed into God, as the Athanasian Creed expresses the mystery, and so assumed that He, the new Man, becomes the divine Sun, the central luminary of the spiritual world, in which eternal Light, otherwise hidden, shines forth absolutely, manifesting the full glory of the divine life.

Not for an instant is the thought to be allowed, that there might be any such manifestation of the being of God in a planet or star, in a stone, plant or animal. That a bird, beast, or creeping thing may become the shrine of the divinity, shows, as the Apostle teaches, into what depths of moral darkness the pagan mind has sunk, and how thoroughly false the notion of God is, which men get by looking only at nature, and by communing in the way of feeling and thought exclusively with purely natural forms of organization. The divine, like the moral instinct, is perverted and falsified. As the moral is merged into organic law, so is the divine merged into natural processes and social tendencies. (Rom. 1: 28.) The truth of God is changed into a lie, and the conception of the divine becomes the most monstrous of all monstrosities.

Of man as fallen and sinful we can predicate only this unique capacity. To be in reality the organ of an absolute revelation, human nature must be regenerated and sanctified. The human must be conceived by the Holy Ghost and born without the taint of sin. In other words, it is the human delivered from the paralysis of the Adamic faith, through the mystery of the incarnation, and perfected by a life of active and sinless obedience to the divine law, in which the being and character of God is absolutely revealed. Whilst the moral constitution of man manifests more of the true glory of the Godhead than any one, or all the kingdoms of the natural world, it is the ideal man only, or the man actualizing the divine idea of humanity, that leads forth God truly into the sphere of finite vision, and declares Him as He is in Himself. This is the kind of revelation which the glorious words of

our Lord and His mighty acts presuppose.

THE MISREPRESENTATION CIRCULATING.

In the same Quarterly from which we quote in reference to Dr. Krauth's book, there is a notice of Dr. Schneck's book on Mercersburg Theology. The editor patronizingly introduces his notice with the remark, that "Our American German Reformed Church, though a learned and pious, is not a sufficiently numerous body to create a wide impression by its internal movements." Leaving out of view the fact, that the German Reformed Church in Europe and America is very much more numerous than the Methodist denomination, which the above remark does not, of course, contradict, we should suppose the impression made by any theological movement would be measured by its importance, not by the numerical strength of the body in which it takes place. But we let this pass. As gathered from Dr. Schneck's book, the notice then proceeds to give the following as the main points of what is called Mercersburg theology: "1. Salvation, regeneration, is accomplished rather by identification with Christ than by atonement by Him. The Church is His body in a mystical yet almost literal sense. The death of Christ is subordinate to His incarnation, being only one of the constituents of the Christ with whom the Church is identified."

On which we remark, that St. Paul is responsible, not Mercersburg theology, for first saying, that the Church is the body of Christ, and also for calling this union a mystery. But if the identification here means anything more than what has been the accepted original doctrine of the Protestant Church, the *unio mystica*, and as involving any element of pantheistic confusion, Mercersburg theology never taught it, and now, as always repudiates it. By the incarnation, Mercersburg Theology means not merely the isolated fact of the Saviour's birth, as one fact in His life among others, but the whole process of the union of the divine and human in His person, as this process began in His holy conception and birth, but afterwards unfolded itself in His life, and as it is of perpetual significance and power. We do not undervalue nor detract one iota from the priceless value of His death, by making more account of His person as the constant source of life and salvation. But as it might be understood from the above statement as meaning the Saviour's birth merely as one fact among many, and then made an object of faith, as a passing event, Mercersburg theology has not taught it, and does not hold it. But neither do we believe the death of Christ as a mere event, on account of which men then may feel themselves relieved from the penalty of the law, as a mercantile transaction, has power to salvation. It is this death as having its beginning and preparation in the life of Christ, and issuing in the resurrection and glorification, that is a power to save—and so Mercersburg theology believes and teaches.

"2. The individual becomes thus identified with Christ not so much by subjective faith in His blood, as by means of the sacraments, and other ministrations of the Church—the body of Christ. The regeneration is by the Holy Ghost, through the medium of baptism. The minister is a true priest, standing to the penitent in the place of God, giving him his only safe surety of forgiveness by absolution."

Mercersburg theology has always taught, that both the sacraments and other means of grace on the one side, and faith on the other side, are necessary in bringing about union with Christ. That which God does for us is indeed signed and sealed to us in the sacraments. He washes us by the blood of Christ, and He feeds us in the Holy Supper. Regeneration is indeed by the Holy Ghost, and baptism, which the New Testament calls the bath of regeneration, is indeed the means to signify and seal to us the grace of regeneration, according to our Saviour's word: "Except a man be born again of water and of the Spirit, he cannot see the Kingdom of God;" but Mercersburg theology holds, that this grace becomes ours, or available to us in self-conscious experience, only through faith. The union is not by one rather than the other, but in and through both. Yet, that which God does to and for us is greater than our faith, for out of it faith is born. There is no room for the comparison here made, any more than there would be between food and appetite, or the appropriation of it by eating.

As to the minister being a true priest Mercersburg theology holds, that as all Christians are priests, according to St. Peter, the Christian minister exercises special functions of the Christian priesthood. His office comes from Christ, not from the people. And as St. Paul said, "We beseech you in God's stead be ye reconciled to God," so the minister is an ambassador of God, and through the living ministry alone is proclaimed the forgiveness of sins, for even the New Testament Scriptures come to us through the Apostles' ministry. But the conveyance of grace through the sacraments, according to the *opus operatum* theory, or the idea of a priesthood in a Jewish or Popish sense, Mercersburg theology never taught, and it does not hold.

We presume this editor has very little, if any, acquaintance with Mercersburg theology, except through the misrepresentation of it in Dr. Schneck's book, and cannot, therefore, be argued with. We merely direct his attention to the fact, that he has been misled by a book, which in no sense gives a true statement of Mercersburg theology in the judgment of those, who have studied it most, and who ought to be able to judge.

THE CONTRA-NATURALNESS OF THE MIRACLE.

Under one aspect the miracle is supernatural; under another it is contra-natural. In the one view, it involves the incoming of a new order from above the plane of the world; in the other, it involves the breaking up of an old order belonging to the world.

The contra-naturalness of the miracle may be easily misconceived. And it is so misconceived when it is taken to mean that God violates or sets aside the laws of nature which He has Himself established. That would be a monstrous idea. It would make the miracle utterly absurd; for it would bring God into contradiction with Himself. True laws of nature are the expression of His will; and therefore to violate those laws would be to do violence to His own will. It would involve the assumption of two contradictory will, in God, or at least of a change of mind such as would bring Him into contradiction with a former state of mind, and so destroy His immutability.

Unfortunately, many of the early theologians defined the miracle as a violation of the laws of nature. Starting with the erroneous notion that the miracle is in its primary purpose apologetic, that it is intended to serve as a sign that might accredit a heaven-sent teacher, they thought that the more startling and extraordinary its character, the better it would answer its end. And what could be more wonderful or demand higher power than to turn nature aside from its divinely-ordained course? Surely God alone could do that!

Those theologians never dreamt of the advantage they were giving their opponents by thus defining the miracle. Had it not been for this singularly faulty statement of the truth, the attacks of Spinoza would have been perfectly harmless, and Hume's celebrated argument would have caused far less perplexity. If the miracle involves a contradiction in God, as it certainly does if it is a violation of His will as expressed in the divinely established laws of the world, then it is incredible; for no amount of testimony could bring us to believe that God contradicts Himself.

And yet the miracle in one view is contra-natural. How is this to be understood? As far as the miracle involves a contradiction to the course of the world, it is not against nature as ordained by God, but against the present fallen order of nature. It is rather against a false un-nature than against nature in its true original character. "Miracles do not unnaturally break through nature, but supernaturally through the unnatural." The fall in the spiritual world has brought with it derangement in the natural world. Disease and death are not here by God's origination; they are the result of sin. And when Christ therefore recovers a man from the powers of disease or death, the miraculous act is contra-natural as against the present disordered world, but not in any sense that brings God into contradiction with Himself. The miracles of Christianity are for the most part redemptive, and work deliverance from an abnormal order.

Wouldst thou have thy heart rest nowhere but in the bosom of God? what better method could Providence take to accomplish thy desire than pulling from under thy head the soft pillow of creature-delights on which you rested before?

Communications.

For the Reformed Church Messenger.

LITTLE THINGS.

Little things are often the pivots upon which great events turn. Pygmies sometimes play the role of giants in the warfare of life. Snow-balls may become avalanches. That which a child might have held in its hand, becomes a terrific power which pursues its way with irresistible violence over every obstacle. Were we to examine the course of our lives in order to discover the influences that have made us what we are, our eyes would not rest upon isolated events standing before us conspicuous as mountains of fire; we would find that our characters had been formed, and our lives shaped by things of comparatively trifling importance. The miner does sometimes find a nugget of gold. He does sometimes light upon a large mass of the precious metal. It makes his eyes sparkle to see it; he weighs it in his hand; he estimates its value; he says to himself, this nugget of gold that I have found to-day, is worth more than all the grains of gold that I could gather in a week. Yet when, at last, his fortune is made, he will be forced to confess, that it was the grains of gold that made him rich. So with us, it is the small things that have made us what we are.

And as the little things make us what we are in this life, so the little things make us what we are to be in the world which is to come. It is noble indeed, to perform some work which will benefit humanity in general. He is to be admired who can play his part energetically in any of the great philanthropic or religious movements of the day. To endow a college, to build an asylum, to establish a public library, to erect a monument to commemorate the nobility of another, are deeds which reveal a generous heart and a liberal spirit. But the innumerable little acts of love, meekness, and forbearance, which are required of us in the common walks of daily life, show far more truly our love for Christ than any single great deed can do. For it requires more constant watchfulness and more real strength in every way, to discharge faithfully the little duties of life, than it does to discharge many others of far more general importance. And the thought is a very encouraging one, for it assures us that the purpose of our lives can be fulfilled without going beyond the quiet of domestic life. We will in that way, it is true, win little honor here on earth; for the world praises us for the masses of gold we give to feed the poor; but we will receive honor in the world which is to come; for God weighs the grains of gold; in His eyes the dust is precious.

And what is it that gives such value to little things? It is the motive that sanctifies the act. A good deed done with an evil purpose, serves like a millstone to drag one down to perdition. A good deed done with a good purpose, serves as angels' wings to raise one to heaven. A deed without a motive, is like a man without a soul; it is nothing. And as the soul gives character to the man making him great, or insignificant, worthy of respect, or worthy of contempt, so the motive characterizes a deed, making it noble, or base, one to be

wondered at and remembered, or despised and forgotten. Even the errors of our friends are precious, if we know them to be errors of love. In the effort to serve you, one to whom you are attached has done you an injury. With true delicacy, you hide the injury, saying to yourself, it was affection that prompted the deed, and my friend would be greatly pained to learn that what had been intended to benefit me, had resulted in my injury. So it is with God. There are many whose ill advised, though zealous efforts, retard instead of advance the interest of the Church. Yet the Saviour will reward even the mistaken zeal of His followers. Concealed beneath the wrong He sees love; and He prizes love even if it is blind.

Oh, how wonderful it is, to think that the life of the Christian even though misdirected cannot be thrown away! To think that even our errors of judgment and feeling will be rewarded. How wonderful! Every little act of love, of kindness, of meekness, of courage, of honesty, of self-denial, of charity, of faith, performed before no eyes but our own, or in the obscurity of domestic life, will be remembered by the Saviour; will be recorded in the book of life. How wonderful! A hundred thousand things, so trifling, so insignificant, that we would be ashamed to mention them to our friends, or even think of them ourselves, are by the Saviour transmuted into grains of gold, and kept by Him in that wonderful store-house where nothing can rust, or moulder, or be eaten by moths, or be stolen away; kept there for us when we are taken to Him, kept there for us, to be welded into a glorious crown for us to wear through the long hereafter of the eternal world. Ah, we often think of that glorious crown, but does it ever occur to us, that our own hands are gathering the gold from which it is to be made?

R. L. G.

For the Reformed Church Messenger.

A RE-UNION OF CATECHUMENS.

Friday, the 9th of October, 1874, marks a new epoch in the Beaver Springs charge. The catechumens who were confirmed by Rev. L. C. Edmonds, during the eleven years of his pastorate in the charge, held a re-union, at the St. John's church, Blackoak Ridge. One of the ruling purposes of the re-union, was to strengthen still more, if possible, the bond of union between these spiritual children of the pastor, and between pastor and people. To win greater favor in behalf of the system of catechization as practiced in the Reformed Church and to promote the cause of Beneficiary Education were other aims of the holy convocation. To hold a feast unto the Lord, was, of course, the animating soul that suggested and brought to pass, this interesting gathering.

Such re-unions seem to be something new in our Church. That they are very pleasant and highly appropriate, and possess all the elements of doing great good, no one who witnessed the one at Blackoak Ridge, can, for a moment, doubt. We congratulate the pastor on inaugurating something which promises so well for the glory of our Zion and the good of souls.

The re-union was largely attended and made glad many hearts. We beheld with swollen feelings the

dropping of tears from the eyelashes of some of the catechumens while they were singing the familiar hymns in which they had so often mingled hearts and voices, in the class-room. It was truly an occasion for the eye to see, the ear to hear, and the heart to feel. Revs. A. B. Casper, C. S. Gerhard, and W. A. Haas, assisted the pastor in the services which were of a varied and interesting character. Bro. Gerhard grew eloquent in a very edifying address to the catechumens. Bro. Haas succeeded him in a brief sermon.

The catechumens and members determined upon a feature not contemplated in the pastor's programme for the occasion. They embraced this good opportunity to express their esteem and love for their pastor by some suitable gifts. The first of these presents was from the catechumens and presented by Rev. Haas thus:

Rev. L. C. Edmonds.

Pastor and people sustain to each other one of the most sacred earthly relations in which man can be placed. Where the electric current of true, spiritual sympathy is established between the two, there is felt to be the deepest union of hearts. Specially, however, are the hearts of catechumens bound to the heart of their catechist and pastor, by the most blessed ties. Neither time nor after-separation can break this sacred relation.

The catechumens who are assembled together to-day, at this festive re-union, feel, that the purest and most lasting attachment has grown between them and you, their beloved pastor in the Lord. They felt the anointing, unction, power and fullness of the life and spirit of our blessed Saviour, in your ministrations to them. The hallowed hymns you sung together, the prayers you prayed, the vows that were vowed, the instructions caught from your lips, yea all connected with the season of their catechization, their hearts can never forget. The most tender memories and associations gather around the time and scenes, when you catechised them, solemnly laid hands upon their bowed heads in holy confirmation, and first reached unto them the consecrated elements of bread and wine at the sacramental altar.

They, therefore, seek to convey their peculiar love, as your catechumens, to you, their honored pastor, in some visible, tangible form. For this purpose, they have selected what they regard a small token of affection and have kindly requested me to present it to you in their name. I now proceed to discharge my pleasant duty, by presenting to you, in behalf of your catechumens of Beaver Springs charge, this silver tea-set including a castor and butter dish, with your initials upon each piece and the coffee urn engraved,

"*Rev. L. C. Edmonds, from his Catechumens, October 9th, 1874,*"

and beg of you to accept the gift

from them, as a feeble expression of their esteem and love for you. May the precious metal ever remind you of the purity of the motive which prompted the donation! The fine polish reminds us of the gracious work of Him who sits as a refiner of silver—till He can behold His own image in our hearts, as we behold ours in this silver. "The tongue of the just is as choice silver." Hence the propriety of the character of the silver gift to him who bore to the

Rev. Edmonds responded, as best he could under the circumstances. He owned, that he was overwhelmed. He set an infinite price upon the gift, not merely because of its own intrinsic value, though that is very much indeed, but specially because of the sentiments which moved the hearts of these young people to present it. The handsome coffee urn took his particular attention. He thought, the donors must have remembered, that he was raised among the Moravians who like coffee. That he should, at this stage of his life, be allowed to enjoy the aromatic beverage from a silver urn, was more than his heart could ever have dreamed. He returned thanks to the donors with all the power he could grasp language to express.

Rev. Casper followed immediately with the presentation of a water-set inscribed, "From the Members and Friends of Rev. L. C. Edmonds." Bro. Casper spoke feelingly of the blessedness of giving and receiving. Such tokens of love from those to whom we minister, are grateful sweets in the cup of a minister's life which often contains much that is bitter. That the pastor may be reminded, that man lives not by coffee alone, they also presented him with a water pitcher. Though a water pitcher, it would be handsome enough to drink also wine from it for stomach's sake.

Rev. Edmonds rose again and confessed, that he was still more overwhelmed. He did not know how to thank them sufficiently for such unmerited regard and kindness. These gifts fired him with new zeal to labor among them. He felt his soul cemented and mixed in one with theirs more now than ever. The kindest blessing of God he invoked upon the donors. The ovation bad, however, proved too much for the fountains of his eyes. They overflowed their banks which started others running over.

The silver tea-set and water-set are of the finest quality. The pitcher is the most beautiful we ever rested eyes upon. The whole embraces seventeen pieces, costing \$128 at Brother Zahm's, who makes mostly a liberal discount when purchased for such purposes.

This re-union scene must also have crowded food for busy meditation and reverie upon the heart of the pastor. What changes have already swept over many of these young peoplesince their confirmation day! For many, he has since solemnized the marriage vow and baptized their babes and sucklings. For some of the absent ones, he has performed the last sad office of Christian burial. For some few, he must mourn, as a father mourns for a prodigal son. But the greater number are with him to this day. That they all may be with him at the grand re-union in the world to come, is a consummation devoutly wished and prayed for by your

REPORTER.

For the Reformed Church Messenger.

"HOLLY TREE INN."

As it may interest some of the readers of the "MESSENGER," to learn something of the history, and objects of these houses, I have transcribed this article, which was written by Mrs. E. B. Stevens, and published by the order of the "Wilmington, (Del.) Ladies' Temperance Union."

"The city of Glasgow has long

bore the reputation of being the most immoral and intemperate of any of the cities of the United Kingdom, and yet, out of this Nazareth, came the good thing, which is known in our America as the Holly Tree Inn.

In 1860, an opulent merchant of Glasgow (Thomas Corbett), influenced by the belief, that the working classes might be supplied with cooked food of a wholesome and agreeable kind, at a cheaper rate than they were paying, conceived the idea of opening an establishment for that purpose, and adopted the term, 'Great Western Cooking Depot.' Such was the popularity of the scheme, that branch after branch was added at the rate of about one every two months, and at the close of the second year, there were thirteen branches, with additional ones in prospect. The establishments are so judiciously and economically managed, that they are not only self-sustaining, but Mr. Corbett realizes five per cent. on his investments, and so attractive and beneficial are they to the classes designed to be reached, that 10,000 midday meals have been served in one establishment alone.

These facts coming to the knowledge of Mrs. James T. Fields, of Boston, and as she, desirous of making life less hard and drunken to the working-classes, founded what, in honor of Charles Dickens, she called Holly Tree Inns. They were designed as substitutes for drinking saloons, and recognizing the fact, that, in all transactions the highest bidder gets the prize, she sought to make them more comfortable, more cheerful, and attractive than those places where decoying lights stream through screened doors, and artificially frosted panes. Accordingly, in many of our cities, cosy and attractive rooms have been provided and thrown open free to all comers, Sundays and week-days; where at all times nutritious and palatable food can be provided for a smaller sum than it can be obtained elsewhere; and where the need for amusement and relaxation shall be recognized in the interests of enlightenment and order.

Whatever of innocent amusement has been dragged into the service of vice, is in these places enlisted in the interests of virtue. Harmless amusements, daily and illustrated papers, books, and music are among its attractions. On the Sabbath it becomes a place of religious instruction and worship, and affords opportunities to Christian laborers greatly to be praised. Mrs. Fields says of them, they are entirely successful pecuniarily, wherever they are well-managed, and there can be no doubt of the assistance these Inns have rendered to working-men and women. We can distinctly cite cases of families saved from utter ruin through their instrumentality.

Here is an opportunity for an honest hand-to-hand fight with vice. If in the poorest and most populated quarters of the city, cleanly, cheerful Holly Tree Inns were opened near by grogshops, where good coffee, tea, and food could be obtained for less than liquor prices, is it not reasonable to believe, that the grogshops would lose many customers, and homes now darkened by intemperance, and stained with crime, would be bright and happy? I doubt not you will agree with us, that it is use-

less to tell badly-fed, and miserably-housed over-worked men and women, who have been poisoned with foul air, and worse whiskey, they must touch nothing but water. They must have something warm, or warming, and the practical road to temperance is to find a palatable substitute for the liquid fire now preying on poor humanity.

"Will you help in this reform? Will you aid to erect in our beautiful hill-side city a Holly Tree Inn, which we trust will prove not only a place of amusement to the unemployed, a place of refreshment to the hungry, but a Bethel to many immortal souls."

'The Wilmington Ladies' Holly Tree Inn Association' intend to issue the above article as an appeal, and with it a statistical circular. They intend to distribute them privately, and to solicit subscriptions for that object. Already shares of stock have been subscribed, and they intend to re-commence the work this month.

It may be proper to say, that we have, in this city, in connection with the Seamen's and Landsmen's Aid Society, the promise of some such houses. Also some gentlemen and one Church agree to start and superintend four such houses in very needy and important points. Are there not members of the Reformed Church, or Churches, which can start and superintend one or more of such houses?

Should any one wish to aid our society in establishing such houses in Port Richmond, the lower part of the city, and on the Schuylkill, for the benefit of seamen and others, they may send the money to B. B. Comegys, Esq., Philadelphia National Bank; or to myself, at Eastburn Mariners' Library, Front and Union Streets.

JAMES BOGGS,
Sec. S. & L. A. Soc.
Philada., Sept. 14, 1874.

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

SUNDAY-SCHOOL TOM-FOOLERY.

Mr. Horatio C. King has done good service by criticising in the *Aldine* the songs that are introduced and sung in many Sunday-schools. The New York Observer intimates that his specimens were unusual exaggerations, and therefore not fair. Whereupon Mr. King replies to this criticism as follows:

To prove that these are not the only absurdities in the work, I annex what the author styles "The Storm, an Exercise Song," intended, the reader will bear in mind, for the Sabbath-school. I forbear to mention the name of the editor of this book and composer of the hymns first named, for he has done very much meritorious service in behalf of Sunday-schools, more especially in the West. In the following exercise, the lines in small type are to be sung. The large type explains the rest of the extraordinary performance:

1. "Hear the gently falling showers
Calling to the grass and flowers.

(Children tap lightly with their finger-nails on seats or desks during the singing of these two lines, to imitate the patterning of the rain.)

Teacher recites: "He shall come down like rain upon the mown grass: as showers that water the earth."—Psalm 72: 6.

2. "Hear the softly whispering breeze
Singing sadly through the trees.

(Children rub their hands lightly together while singing these two lines.)

Teacher recites: "For lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of Hosts, is His name."—Amos 4: 13.

3. "Hear the noisy whistling gale,
Sounding over hill and vale.

(During the singing of these two lines all rub their hands briskly together, and a part of the class force their breath through their teeth, to imitate the whistling of the gale.)

Teacher recites: "How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?"—Job 8: 2.

4. "Hear the mighty thunder crash,
See the vivid lightning flash.

(During the singing of the first line the pupils draw their feet back and forth on the floor, imitating thunder. At the same time let the hands make a zigzag motion through the air in addition to the noise with the feet.)

Teacher recites: "Thou art the God that doest wonders; Thou hast declared Thy strength among the people. The voice of Thy thunder was in the heaven; the lightnings lightened the world; the earth trembled and shook."—Psalm 11: 14, 18.

"For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be."—Matt. 24: 27.

5. "Thunder, lightning, wind, and rain,
Make the fearful hurricane."

(After singing this the children make all the motions at once, and with increasing force, until a signal from the teacher to cease.)

Teacher recites: "When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures."—Jer. 10: 13.

The value of intelligent and judicious "questioning as a method of teaching" is thus summed up in a communication to the London *Sunday-school Times*:

"Would you arrest and sustain attention? Question.

"Would you discover what scholars already know? Question.

"Would you provide teaching adapted to the wants of the scholars? Question.

"Would you promote hearty co-operation between teacher and scholar? Question.

"Would you fix truth in the mind? Question.

"Would you continuously refresh the memory? Question.

"Would you pointedly and powerfully deal with the conscience? Question.

"Would you clearly and successfully direct the anxious? Question.

"Would you ascertain the actual results of your teaching? Question.

"Before you begin the lesson—Question.

"As you proceed with the lesson—Question.

"At the close of the lesson—Question."

The Sunday-school is having quite an overhauling in St. Louis. It was claimed by a speaker at the last monthly meeting of the Sunday-school Teachers' Association that within the last two years the number of Sunday-schools in that city had considerably diminished, notwithstanding a large increase of population, and that now only about 20,000 children out of 100,000 were in Sunday-school attendance. This report prompts *The Central Baptist* to declare:

"Looking the case squarely in the face, it might as well be admitted that not only have men of the world come to look upon some of the features of the Sunday-school enterprise with distrust, but the more reflecting part of the Christian public have lost their faith in it as a Christian activity."

Among the causes of this decline the editorial critic enumerates the course of the leading Sunday-school men of the city, the practical separation of the schools from the churches, the character of the teachers employed, and the methods of Sunday-school management. It is declared that in St. Louis "the outlook is gloomy for this work." Indeed, in the opinion of *The Central Baptist*:

"It is time for a new departure in Sunday-school affairs in this city. One generation has grown up ignorant of the history and doctrines of Evangelical religion; another is in a fair way to illustrate the absolute worthlessness of a superficial training under irresponsible teachers."

The Old School Presbyterian says of this criticism:

"It is very plain, very severe, and true to the letter. We thank Dr. Luther for it. It is masterly surgery. With intelligent determined purpose and with a bold and steady hand it cuts above and below, and around and underneath the diseased part."

The hope of the latter editor is that "those whose province it is will lift the diseased part out and otherwise follow the directions of Surgeon Luther."

But the question is still open: Will the patient survive the operation at the hands of such surgeons?—*Independent.*

words of compliment for the quiet ones and excuse for those who were restless the most noisy were hushed into stillness and the crowded church was full of attentive listeners to all the subsequent words of the Bishop's instructive address. There is no force like gentleness in dealing with restless children in the Sunday-school. When our Lord would quiet the storm on Galilee His first word was "Peace." "A soft answer" not only disarms anger, it hushes the turbulent spirit. Scolding never quiets noisy children.—*Independent.*

Selections.

FAILURE NOT A FAILURE.

The secret of happiness is to make the best of everything. No matter what happens to annoy, let it all glide along as easily, and with as few words of complaint and fault finding as possible. Little inconveniences will intrude upon the most fortunate people, so the only way to be master of every situation is to make up your mind not to notice small annoyances. People may keep themselves in a constant broil over what amounts to nothing, and which, without accomplishing the least good, may ruin the peace and quiet of a household. We cannot have everything just as we want it in this world, and the sooner a person understands that fact, the sooner he may have a true basis for happiness.

It is the greatest folly to set the heart upon uncertainties, and then, if disappointed, refuse to be comforted or reconciled. Do the very best you can, and then take things as they come. If a man strives with his best knowledge, energy, and untiring labor to accomplish a certain object, working with skill and patience, he is a success, whether the scheme fails or succeeds, and he ought to reconcile himself to failure if it was inevitable. If his labors have been of brain and hand, he is better fitted to succeed in other undertakings. And the question of success or failure is not settled till this life ends—no, not till the life to come shall reveal its grand results.—*Christian Treasury.*

A PREPARED PLACE.

It is no dream of fancy, no fond illusion, this place prepared "beyond the rising and the setting" by Jesus for His disciples. And we know not how near the time may be when, through trouble of heart and sore grief of spirit, our place in this world may become to us so sorrowful, or our stay in it so short and full of pain, that our thoughts will find no refuge but in the thought of that other, better, higher place where He has gone, and in the thought that He is there, preparing it for us.

How does He prepare it? First, by being there Himself. Without His presence heaven would be no heaven to those who love Him. He prepares it also as He has prepared our earthly dwelling-place, by making it a place where men can be happy, not a mere whirl of circling angels, like a painter's dream. We can not dream, far less paint, what it might be; "for eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him;" but if, even in this world

those things make them so happy, how much more will it be there! But again, Jesus prepares a place for us by a way full of sorrow to us now, but full of hope for our future, even by taking our loved ones there. Our dear ones are not lost; they are safe with Him, kept for us. If the old home is broken up, a new one is being made ready.—*Exchange.*

THE PENITENT THIEF'S CONFESSION OF FAITH.

"Lord, remember me when thou comest into Thy kingdom," is a fruitful synopsis of Scripture truth. It was not intended to exhibit the doctrinal sentiments of him who uttered it, or to be regarded as a formal declaration of his creed; and yet it includes all the essential doctrines of the most approved symbols of faith. It is an admirable summary of saving doctrine. An analysis of it presents us the following distinct doctrines:

1. We have the divinity of Christ to constitute its corner-stone. "Lord, remember me." This is not a mere title of respect, as it was in the mouths of some others. That was no time for passing compliments. There never was a time in the history of Jesus when His divinity was farther from human view. At no time did He seem less divine. It was so shrouded that none discovered it but this thief. Jesus was nailed to the cross, bleeding to death, the object of unmeasured scorn and contempt. A barbarous rabble, led on by those ecclesiastical blood-hounds, the chief priests and scribes, with a body of heathen soldiers, heaped upon Him every form of disgrace, without a word of denial or complaint from the divine sufferer. To recognize His divine character at such a time, through such a cloud of reproach and obscuring ignominy, was an exercise of faith and spiritual wisdom, such as no one ever manifested since the days of Abraham. Who would have discovered in that wretched sufferer, a King having a kingdom and power to dispose of the eternal destinies of men? Taken from a life of outlawry, where he had no opportunity to learn such grand truths, with a heart hardened by crime, and a brutalized understanding, every gentle emotion subdued by vice, and every virtue supplanted by depravity, this thief presents a marvel of faith, humility, and spiritual wisdom. "Flesh and blood did not reveal it unto thee, but my Father which is in heaven."

2. The mediatorial office of Jesus is here confessed. "Lord, remember me." To ask to be remembered by a friend is something more than simply to occupy a place in his thoughts. It is to ask for a share in all the good offices in his power to bestow. To ask God to remember us is to petition for a share in all the blessings of redeeming grace. Those whom He remembers, He calls, justifies, sanctifies, and saves. When He remembers a soul, He does, in that act, "exceeding abundantly more" for it "than it could ask or think, fills it with all the fulness of God, and fulfills in it all the good pleasure of His goodness and the work of faith and power." These are the fruits of Christ's atonement, and when the thief asked to be remembered, he confessed his faith in the merits of His atoning sacrifice,

The eye of his faith extended over the length and breadth, and took in all the benefits of redeeming mercy.

3. The true nature of the Church is here confessed. He speaks of Christ's "kingdom." His kingdom is His Church—a spiritual kingdom, not of this world, nor limited to this world.

"One Church above, beneath;
Though now divided by the stream,
The narrow stream of death."

The kingdom of Christ extends from earth to heaven, including all here and all there. The veil of flesh erects no barrier between the two apartments. It is one fold, having one shepherd. Christ is the pastor, not of a divided Church. He unites the living and the dead saints into one body, and animates all with His one, ever-living and omnipresent Spirit. The dying thief caught a glimpse of the nature of the true Church as an invisible spiritual kingdom, reaching through all time and on into eternity.

4. The immortality of the soul is here confessed. This penitent malefactor believed, that there is a life beyond. The soul dies not with the body. He held no Sadducean notion, that there is neither angels, nor spirits, nor Pythagorean transmigration, nor materialistic resolution back to dust. He confessed, that he had a soul, and that that soul was immortal, capable of living forever in a paradise of unending felicity, or writhing forever in all the unimaginable horrors of an unblest eternity.

These are great fundamental doctrines, that lie explicitly in the structure of this confession, while the following may be regarded as being implicitly contained in it, without coming under the form of articulate expression:

1. The fall of man and the existence of sin. His earnest appeal for help sprang from the conviction of sin deeply rooted in his nature. His physical agony seems not to affect him. He speaks not of his pain, he asks not for life; his thoughts are not on the things of time. He rebukes the haughty, peremptory address of his companion, "If Thou be the Son of God, save Thyself and us." A deeper distress afflicted his soul, and wrung from him a petition, that could only be granted in the life beyond. Depravity, and guilt, therefore, enter into this confession as fully as they possibly could without being articulately expressed.

2. Repentance breathes through it. Every word supposes it. How could a heaven-defying wretch, who had outraged every law, human and divine, expect to be remembered, unless his heart had first been broken by a sense of sin, and an apprehension of the mercy of God in Christ? Grief and hatred of sin are the very emotions, that would vent themselves in such a cry as this.

3. Faith runs along like a golden chain through it, connecting every word, imparting consistency, coherency, and linking the heart of the sufferer to Him, who is the author and finisher of faith. How could he finally give strong evidence of his belief in prayer, as the great medium of communication between a soul and its God? He believed in prayer, and in its exercise, experienced its blessed power to prevail with God.

Now, let no one say, that I have strained this confession of the dying thief, and so got more out of it than

he thought of putting in it. No doubt more has been drawn from it than he intended to put in it, but not more than God intended should be found in it. And even now a pious reader, who is in the habit of gleaned instruction from texts supposed to be exhausted, will take this and wring from it other drops of honey still. Like sponge, if pressed with prayerful study, it will yield a drop more.—*Christian Observer.*

GOD'S LONG-SUFFERING.

To the long-suffering, patience, and mercy of God, "a thousand years are but as one day." We need therefore not ask, when our hearts sink within us, in view of the awful effects of the curse of sin upon the human race, as manifested in the development of Satan's kingdom, the abounding iniquity of the age, and the misery of untold millions even in Christian lands, who might have the Gospel, and be blessed and saved by it—"Why does the Lord not come in His kingdom, to perfect and redeem His saints, and to purge out all iniquity, and destroy all His enemies? Why does He still suffer rebellion, unbelief and crime to exist on earth, since it has been so long since proclaimed that His day was at hand?"

The reply of skepticism, within, as well as outside the pale of the Church of Christ, is still—"Where is the promise of His coming?" "A personal Coming of Christ to Judgment is not to be thought of; or, if ever, at least not for ages to come. Since the fathers fell asleep, all things continue in nature as they were from the beginning of the creation; the signs and wonders that appear are nothing new, and can be explained by natural causes: they portend nothing; the human race is developing rapidly into a nobler manhood; the church has not yet preached the gospel unto all nations, and when it has, there may be, under a universal millennium of peace and righteousness, no visible necessity for a personal Coming of Christ; and hence it is possible that a literal interpretation of Scripture which asserts such a thing as at hand is entirely wrong!"

Altogether different is the reply of the inspired Apostle to the solemn inquiry, "Why does not the end come?" He attributes the delay to the long-suffering of God, who is not willing that any should perish, as all of those who obey not the Gospel of Christ must, at His Coming (2 Thess. 1, 7-9;) and who would have all men come to repentance.

Thus, likewise, will the long-suffering of God, at least in some measure, solve the mysterious question why, if God is just and holy, the wicked so often prosper in this world, increase in riches and honors while they live, are not plagued like other men and at last seem to die peacefully. God's mercy waits for their repentance while they live; and His justice can also bide its time. This world, is, as yet, a scene, of only imperfect retribution; and the ungodly can enjoy in this life only, all the good they ever will have.

But while the Lord bears long with His suffering, tried and tempted Church that cries day and night unto Him; and while He suffers the wickedness of men so long as if to give them time to repent, yet He will not fail of His promise, nor will He suffer Himself to be mocked,

As a thief, the Day of the Lord, and He Himself, will come, and the measure of man's iniquity being full, the last soul of God's elect having been "taken out" of the nations, and His long-suffering sufficiently displayed, the King will sit in judgment, and reign in glory forever; and His saints with Him.—*Moravian.*

THE LOVE OF CHRIST.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the apostle Paul so continually turning. This was his soul's true resting-place and refuge. It was under the branches of this palm-tree that he found a shadow from the heat. This was the deep well out of which he drank his endless consolation. He needed no other. To be "able to comprehend with all saints the length and breadth, the height and depth" of this love was his aim; and to "know that love which passeth knowledge" was the sum of his prayers.

This love is our refuge too—our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest; each gust has died away. Love beyond all loves, in greatness, in freedom, and in efficacy. Gifted with strange power of soothing, and healing, and comforting! He who has possession of this love has got hold of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it?

In this love are all the loves of earth gathered up and centered. It is a father's love, yet far above the love of an earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, as the Song of Solomon shows us, yet tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than the love of the truest, and most faithful husband upon earth. It is a love without any intermingling of selfishness, or jealousy, or coldness or forgetfulness, or weariness—a love without fickleness—a love without decay.—*Presbyterian.*

THE CHRISTIAN'S GOD.

The Christian has no reason to fear when the contrast is made between his God and the "Creative Intelligence," whose existence is sometimes, in a dubious way admitted, or at least regarded as probable, by certain modern philosophers. The God of this class of scientists is the Being who impressed upon matter those laws for the operation of which they cannot otherwise account. They grant, if they must, a power which created the "atoms" and which ordained the "environment" and the "interaction," and then they have no more use for a Creator or Preserver. The mechanism of the universe runs itself! The farther these men can get away from their own vaguely defined deity, the better they can theorize for themselves.

But the humblest and most unlearned of the people of God can say—"Their rock is not as our Rock, even our enemies themselves being judges." The Christian's God is his ever present friend and benefactor,

infinite in His wisdom and power and goodness and love. How great the contrast! In the one case, immeasurable distances—"countless æons"—separate us from the dimly shadowed originator of the atoms and the laws which, without any other thought or care, by their author, having ultimated in man. In the other, the power which gave us being continues to exercise over us every moment a watchful care, without which we would perish. "In Him we live and move and have our being."

And when to this we add the glorious revelation which science could never reach—that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,"—we feel how far the wisest of the philosophers of earth, in their conceptions of God, fall below the Divine reality as revealed to us in His Word. With devout thankfulness may humble believers exclaim—"This God is our God forever and ever; He will be our Guide even unto death."—*Presbyterian Banner.*

WHAT PREPARES ME FOR ACTION.

Grace and truth came by Jesus Christ, and our daily course is to be simply the expression of Him as He was here. It is not to be pre-meditating how we shall act on a given occasion, but seeking to have Him so dwelling at home in our hearts by faith, that we may act in our small circumstances as He has acted in the opening out the path for us. When we pre-meditate how we shall act, it is reputation which is before us; but when we are filled with His company, and the influence of it, we bear ourselves acceptably to His Spirit in those we have to do with, and there is conscious consolation from the affections of Christ awakened by intercourse and communion; and when we meet with enmity and opposition, then there is a fuller sense of refuge in Him. "He is a strong tower; the righteous flee into it and are safe."

There is something very grand in the daily history of a saint. He knows nothing of the peculiar tactics of the foe for the day; he cannot in a balloon, as in modern warfare, survey the disposition of the enemy's forces; but not knowing from what quarter the attack may come, he is to be ready on each side, and he goes forth like the sun to run his course, resisting all evil, and contributing good on every hand; and he is well qualified to do so if abiding in Christ. He is not watching the enemy to see what he must provide, but he is cultivating the company of Christ in his heart by faith, and then he is prepared for every assault. The company of the most loved and valued is the only military exercise for him. It is when the heart most fully enjoys itself, that the hand is most skillful to shelter a friend or confound a foe, because the strength of Him who is at home in my heart is ministered through me according as the demand is made. Are you pre-meditating how you will act, going through drill and sword exercise in order to be up to the mark? or are you entertaining Christ as a guest in your heart, and therefore provided with His grace on every side? What a difference! In the

one case you are satisfying your heart in its deepest enjoyments, because occupied with the Guest, that commands the fullest circle of them; in the other, you are in a state of suspense, at best occupied with the demand which is made on you, rather than with the strength of Him who could enable you to meet all demands.—*Exchange.*

FILLED WITH THE HOLY GHOST.

"He that cometh after me," said John the Baptist, "He shall baptize you with the Holy Ghost." But Christ taught, wrought miracles, was crucified, and rose again, and no extraordinary manifestation of spiritual power had fallen upon His followers. Yet Christ has not been unmindful of this prophecy which His herald had asserted should be the characteristic sign of His mission, and the proof of His divinity. For in His last discourse with the disciples before His humiliation, He assured them that His going away would be followed by the coming of the Comforter. One naturally looks to the risen Lord to bestow the gift as He parts from them and ascends into the heavens. But instead, referring directly to the words of His fore-runner, He says, "Ye shall be baptized with the Holy Ghost not many days hence," and commands them to remain at Jerusalem until it shall happen. For with it was to come the qualification to take up the work committed to their hands—the establishment of Christianity.

This command and promise gave new vigor to their faith. We find them waiting with prayer and supplication. And in an unexpected moment, suddenly from heaven with striking outward manifestations, the "promise of the Father" is fulfilled, and "they were all filled with the Holy Ghost." This is the initial point of Christianity as a visible work of grace among men. The first need for the preaching of the gospel was supplied: they began to speak in the languages of the multitude, that was gathered at the holy city from all the surrounding nations. These heard the word, believed, and joined the company of the apostles. The weak became strong and courageous under the new influence. Their innermost spiritual power was not only awakened, but they began to comprehend the divine purpose, and they were filled with "power." The command to subdue the world unto Christ would have been mockery without this illumination and strengthening.

Filled with the Holy Ghost. This is the key to the whole movement which we call Christianity. It accounts for the zeal and endurance of its missionaries; for the success that has attended upon the preaching of the gospel; for the moral transformations that have followed its acceptance. A miracle itself, viewed from a mere rationalistic stand-point, it has nevertheless been renewed in the personal experience of all who have believed in Christ with the whole heart. They have received the gift of the Holy Ghost. Its presence has been the assurance of their adoption into the family of God, and the conscious instrument of the renewing of the spiritual nature by which they are made after "the image of the heavenly." The preacher who lacks it preaches to little purpose, not having the element which gives the highest authority to his

ministrations. There is no means of grace that rises above the level of formalism without its presence.

Let no one, therefore, who calls upon the name of the Lord be satisfied without this proof of the divine favor, the only true mark of fellowship with Christ. We need it to resist the worldliness that strives to control our lives. We can not be true witnesses for Christ before the unbelieving world without its presence manifest in our lives. And as it is promised to all who ask in Christ's name, we can not excuse ourselves for its absence while we yet profess faith in Him. Our faithfulness may demand importunate prayer for its renewal, but it will not be withheld.—*Central Christian Advocate.*

Children's Department.

GOD'S HELPS.

"Mother, I shouldn't think God would punish children for doing wrong when they can't help it," said James, who sat looking out at the window a long time, thinking.

"Can't help it!" said his mother.

"No," said James; "I don't think they can."

"Isn't it because they don't use God's helps to do right?" asked his mother.

"God's helps!" said James. "What?"

"He has given them a guide-book in the first place. It clearly tells the right way and the wrong way, and where they lead to—one to heaven, and the other to hell. If anybody consults that book they can't mistake about the way," said the mother.

"Is it the Bible you mean?" asked James.

"Yes," she answered, "and lest we should get in the dark or puzzled about the meaning of our guide-book, God has given another help, that is His Holy Spirit, who, He says, 'will open the eyes of the blind,' and 'will guide you into all truth,' that you need make no mistake and have no excuse for doing wrong."

"But," said James, "how can you get the Holy Spirit? I can read my Bible, because it is in my very hands."

"God will give you the Holy Spirit, if you will ask Him for it," said his mother. "He says, 'Ask and you shall receive.' The Bible also says the Holy Spirit 'helps our infirmities.'

"I don't know what that means," said James, quickly.

"When we see a person weakly, sickly, and not able to do what he wants to do, we say, 'He is infirm,' he needs help. God sees how we stumble, and go back, and miss the right way, how weak we are: He therefore offers His Holy Spirit to make us strong."

"That is wonderful," said James; "how God knows everything!"

"Besides all this," said his mother, "He has put a little voice inside you, which, when you are inclined to go wrong, says, 'No, no, no!' and when you do right, says, 'Yes, yes, my dear child, very sweetly indeed.'

"Yes, my teacher told me about the conscience."

"Do you think, James," asked his mother, seriously, "that God has done His part to make little boys, and girls too do right; not only to know the right, but to do right also?"

"Mother," answered James, after a few moments' thinking, "I think God has. It isn't God's fault, I'm sure. Then why don't they?"

"Because they don't mind God's helps," said his mother. "If they would study their guide-book, ask the Holy Spirit to enlighten and help them, and hearken to that kind little voice inside, and try to do right, I am sure no child would go astray."

The little boy was lost in thought for some time. At length he said, "Mother, we have got no excuse for being wicked. God is good, very good." And, dear children, this was a true, and happy solution of the matter.—*Selected.*

THE BREAKER OF CHAINS.

Once there was a deceitful man who wished to make slaves of some ignorant savages. So he went to them, taking some round circles of bright steel, and he said to them, "Put these bracelets on your arms." The poor creatures thought they were pretty ornaments, and gladly put them on. Now, these bracelets were not really bracelets, but hand-cuffs, made to fasten prisoners with. So when the deceiver had got them in his power he said, "Now put these pretty chains on your ankles, and these on your legs, and this big chain round your neck."

Then most of the ignorant men obeyed him gladly, and went on putting on the chains; but some said, "No, we have had enough, these chains on our wrists cramp us: take them off again." But he laughed at them, and answered: "You should have thought of that before; now you are in my power and must do as I bid; put on these chains or I will make you." So all the wretched slaves (for they were slaves now) did as they were bid, and made themselves more and more completely slaves. And the worst of all was, that when he had them in his power, he set them to work making more chains for other people.

Many and many a time the poor men struggled to get free, but all in vain; and many a time people came with large hammers and huge stones, and tried to break the chains; but it was all to no purpose. The hammers and stones made a great noise, but they broke nothing; and the deceiver only laughed at them.

At last there came one bringing a bag full of files, and he offered one to each prisoner. Some of the prisoners were so used to their chains, that they liked them, and did not take the files, because they did not want to be free. Another of the prisoners said, "This file is of no use; can this little thing do what that great hammer there could not do? Look at this thick chain around my body; though I worked for a year I could not break it." So some of them would not take the files; others threw them down after a few moments' trial; others worked patiently away. Those that had only the thin bracelet round their arms, soon filed it through (and sometimes the heaviest chain would snap asunder with a touch of the file,) others, who had many thick chains, had to work on patiently for years before they were quite free; but, in the end all that worked gained their freedom.

The deceiver is sin, and the chains are sinful habits. A bad habit sometimes at first does not seem very wrong. For instance, many a little

child will steal a piece of sugar, or tell a falsehood for fun, who would not steal money or tell a serious lie.

When we have once been caught with these little sins, we are loaded with heavier ones. Punishments and warnings do not break us from our sins.

Then Christ comes with the file, that is, love or gratitude; and if we patiently work away in love for Christ, we shall be freed in time. Sometimes Christ frees us while we are quite little children; sometimes not till we are older; sometimes He frees us suddenly; sometimes not for a long time. The longer we have gone on serving as slaves to sin, the harder it is to gain our freedom.—*Parables for Children.*

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Sept. 22, '74—2nd.

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3. **Many poor Organs are made.** There is great temptation to manufacturers to make poor, almost worthless organs, because such can be made at half the cost of the best ones, and so will afford good profits even if sold at what appear to be low prices. Since the great popularity of these instruments the market is flooded with poor organs which can indeed be sold at low prices but are very dear at that. It is estimated that more than fifty thousand organs are to-day standing in the houses of the people of this country utterly useless, after a few months' use; whereas a really good organ should last twenty years, or longer.

4. **Difficulty of Selection.** It is impossible for an inexperienced person to judge what is a good organ and what a poor one, from slight comparisons. Even a poor quality of tone may please at first, from its novelty, though it will soon become disagreeable. As to the durability of an organ no one can judge certainly from mere examination. Yet a poor organ will not last half as long as a good one, and so dear at half the price, on this account alone.

5. **The recommendations of dealers are likely to be prejudiced.** Dealers are tempted to recommend and sell those organs on which the largest discount is made to them, and these are always the poorest and most cheaply made instruments. On best organs, which cost so much more to make, only smallest commissions can be allowed for selling. Hence the remark almost daily made to the Mason and Hamlin Organ Co. by dealers, "If you would allow me much commission as other makers do, I should sell only your organs." But the Mason and Hamlin Organ Co., making only the best work, are printing such low prices, cannot afford to allow commissions which other makers do. Hence, when a dealer recommends a Mason & Hamlin Organ, it is at least evidence that his advice is disinterested.

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NEW BOOKS.

The Reformed Church Publication Board have published the following New Books for the Sunday-School Library, viz.:

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Of the above two books the *Christian Intelligencer* says:—"These volumes are really gems. In the geniality of their style, and the artless simplicity with which they portray real life, they are not surpassed by the best efforts of those who are famed for their skill in catering for the young. There will be but one opinion among the 'juveniles' as to their merit, and, in this instance, the opinion is sound."

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Reformed Church Messenger.

PHILADELPHIA, OCTOBER 28, 1874.

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REV. F. K. LEVAN, Pittsburg, Pa.
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The Almanacs, both English and German editions, will be sold at the following prices:

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ST. JOHN'S CHAPEL.

The corner-stone of this chapel was laid on Sunday afternoon, the 18th instant, in the midst of appropriate ceremonies. A large concourse of people was present, and considerable interest manifested in the services. They were opened with singing by the choir of Bethlehem Reformed Church, of which the Rev. J. G. Neuber is pastor. Prayer was then offered by the Rev. C. Keller, of Bridesburg, who was followed in a neat and appropriate address, by the Rev. Dr. J. G. Wiegle, pastor of Salem Reformed Church. Brief addresses were also made in the English language by the Rev. D. E. Klopp, of Trinity church, and the editor of this paper, at the close of which a collection was taken up in aid of the enterprise, amounting to ninety-one dollars, including a donation of ten dollars.

The corner-stone, after a number of articles, such as a Bible, Heidelberg Catechism, History of the enterprise, Papers of the Church, local papers, &c., had been placed in it, was laid by the pastor, attended with the usual ceremonies, and the audience was then dismissed with the benediction by the Rev. H. Bokum. The Rev. Dr. N. Gehr and a few other clergymen in addition to those named, were also present. The services were all conducted in the German language, with the two exceptions named, and were interspersed with singing by the choir and the scholars of the Sunday-school.

The chapel is located at the corner of Ontario and Tulip streets. The lot

on which it is built extends one hundred and fifty-five feet on the former, and one hundred feet on the latter street. The chapel itself measures fifty-three by thirty-three feet, and will be built of brick, with a slate roof. It is expected to cost about \$3,000, and will be ready for occupancy in about three months.

The enterprise grew out of a Sunday-school established in the immediate vicinity, about three months ago, by members of Bethlehem church. Members of some of the other German congregations also have taken more or less interest in it. The locality is altogether a new one. Several squares of houses have been lately erected and occupied in the immediate vicinity, and others are following in rapid succession. The neighborhood will soon be built up. We could not help admiring the wisdom of the brethren engaged in the enterprise, in thus pre-occupying the ground, with the means of grace. It would be well were their example to be copied by others in reference to other districts, where similar openings occur.

CONSECRATION AT QUAKERTOWN.

The Union Reformed and Lutheran church at Quakertown, Pa., was solemnly re-dedicated on Sunday, the 18th inst. It had been injured by fire some time ago, and the congregations wisely employed the opportunity thoroughly to renovate and greatly to improve it, so that it is now a very beautiful church.

The religious services commenced on Saturday, with a German sermon by Rev. Dr. Mann, of Philadelphia, at 2 o'clock, P. M., and an English sermon by Rev. Mr. Hunt, of West Philadelphia, in the evening. On Sunday morning the service of consecration was read by the pastors, Rev. F. J. Mohr, of the Reformed, and Rev. Mr. Ohl, of the Lutheran Church, after which the writer preached a sermon in the German language. English sermons were preached in the afternoon by Rev. C. W. Schaeffer, D. D., of Germantown, and in the evening by Rev. T. G. Apple, D. D., of Lancaster. All the services were very largely attended.

Both the congregations appear to be exceedingly prosperous, and we were especially pleased with the heartiness with which they join in the singing and in the Liturgical responses. The music furnished by the choirs was of a very high order.

Rev. F. J. Mohr has been pastor of this charge but a few years, and during this brief period the congregation has not only greatly increased in membership, but no less in zeal and efficiency. He is a faithful laborer, and we are not surprised that his labors should be crowned with abundant success.

We also take a special interest in the Lutheran pastor, the Rev. Mr. Ohl, from the fact that his wife is the daughter of the long since deceased Rev. C. R. Kessler, the founder of the "Allentown Seminary," who was at one time our beloved teacher. We are glad to have abundant evidence of the prosperity of the Lutheran congregation, and of the affection which the

members entertain for their pastor and his family.

The Reformed and Lutheran congregations, of Quakertown, get along very harmoniously; but as they are both rapidly increasing, it is to be hoped, that ere many years, arrangements may be effected by which, without any disturbance of the present cordial relations, each congregation may secure a church of its own. As the town is rapidly improving, we have no doubt, that such a change will soon be universally regarded as of the utmost importance for the promotion of their future prosperity.

THE REWARD FOR SUNDAY-SCHOOLS.

This is the general title of a new music book designed for the use of Sunday-schools. It has been prepared by J. H. Kurzenknabe, Author of "Theory of Music," and is published by Lee and Walker, No. 922 Chestnut street. It can also be obtained from the author, No. 116 Broad street, Harrisburg, Pa., at 35 cents per copy, \$3 60 per dozen, and \$30 per hundred copies.

The work contains a collection of new hymns and music especially adapted to the use of Sunday-schools and the Home circle. In addition to this, it contains songs for Church festivals, Sunday-school Anniversaries, Concerts, &c. &c., together with a complete course of elementary instruction in vocal music, so simplified as to bring within the comprehension of all, the art of reading music at sight. It covers one hundred and sixty pages, the first forty of which are devoted to the course of elementary instruction in vocal music, and the remaining pages contain a great variety of hymns, anthems, &c., set to music. The words, to a large extent, as well as the music, are furnished by the author.

As far as we are able to judge, we think the work well adapted to the purposes for which it is intended. The words are generally simple and often beautiful, and the music seems to be lively and refreshing.

PROCEEDINGS OF SYNOD.

The Synod of the Reformed Church in the United States convened in annual sessions, in Christ Reformed Church, Bethlehem, Pa., on Wednesday evening, the 21st of October. The opening sermon was preached by the retiring President, the Rev. Charles H. Leinbach, of Stouchsburg, Pa., from 1st Timothy v. 17: "Let the elders that rule well, be counted worthy of double honor, especially they that labor in the word and doctrine." The sermon was full of practical thought, and in every way worthy of the occasion.

The speaker, after a few appropriate introductory remarks, dwelt upon the characteristics of the elders, of whom the apostle speaks in the text. It is evident, that there are two classes of them, ruling elders and teaching elders, both being appointed of God, and each having their specific duties to perform.

Teaching elders are the regular ministers of the Gospel. If they are rightly in their office and shall succeed in their work, they must be divinely

called, experimentally acquainted with the doctrines and duties of the Christian religion, properly educated for their work, and regularly set apart to it, by the Church. Upon each of these thoughts, the speaker dwelt successively with great force.

The ruling elders are the co-laborers of the teaching elders. They have all the duties resting upon them, which belong to the latter, except the preaching of the Word, and the administration of the sacraments. They must visit the sick and pray with them, and co-operate with the ministry in the management of the affairs of the Church. They must possess qualifications for their particular office, in many respects similar to those, which should distinguish the teaching elders. The speaker referred, with special prominence, to those features of their office, and succeeded in making a favorable, and, we trust, lasting impression.

The elders, both teaching and ruling, who discharge their duties faithfully, shall receive their reward. Though they often have trials to endure and difficulties to encounter in this life, they are not even here without their recompense. They are counted worthy of double honor. It is in the world to come, especially, that they shall reap the glorious results of their faithfulness, being there crowned with glory, honor, and immortality. These thoughts were fully illustrated and enforced.

The sermon was closed with a practical application of the subject, especially adapted to the circumstances of the audience. Teaching and ruling elders constitute our ecclesiastical assemblies and have solemn and responsible duties devolving upon them in this particular sphere, which should be faithfully discharged.

At the close of the season, the Synod was called to order, and opened with singing and prayer. The roll was then made out, when the following delegates were found to be present:

East Pennsylvania Classis.—Rev. Isaac K. Loos, George H. Johnston, N. S. Strassburger, Samuel A. Leinbach, Samuel G. Wagner, and John Beck, D. D.

Elders.—Hon. Joseph Leinbach, Owen L. Schreiber, Thomas F. Butz, M. —, H. Derr, Jacob B. Odenwelder, and Joseph Laubach.

Lebanon Classis.—Rev. Thos. Johnston, D. D., Aaron S. Leinbach, Benjamin Bausman, D. D., John O. Johnson, Thomas C. Leinbach, and J. Fuendeling; and *Elders* David Ermentrout, George H. Heilman, Samuel H. Madden, Edward L. Killmer, Daniel Small, and Ephraim B. Shuey.

Philadelphia Classis.—Rev. Edwin H. Nevin, D. D., David E. Klopp, Daniel Feete, and Samuel R. Fisher, D. D., and *Elders* William Ludwig, Jones Detwiler, and Thos. Ingram.

Lancaster Classis.—Rev. Theodore Appel, D. D., Amos H. Kremer, D. D., Conrad Clever, and S. Schweitzer; and *Elders* Isaac Bushong, Daniel Helm, and Jacob S. Raath.

New York Classis.—Rev. John F. Busche, and *Elder* George Breit.

East Susquehanna Classis.—Rev. John Kretzing, Wm. G. Engle, and George B. Dechant; and *Elders* Dr. C. L. B. Dechant, Wm. Wiest, and J. R. Hilbush.

West Susquehanna Classis. — Rev. William A. Haas, Wm. M. Landis, and Cyrus H. Reiter, and *Elders:* Philip Frederick, Edward B. Kramm, and Jacob Dunkle.

Goshenhoppen Classis. — Rev. L. Kryder Evans, and Simon M. K. Huber, and *Elders* Frederick H. Stauffer, and David B. Mauger.

Tohickon Classis. — Rev. Tilghman O. Stem, and David Rothrock; and *Elders* Anthony Laubach, and Charles Christman.

The Rev. N. S. Strassburger was elected President, who, on taking the chair, indulged in a few appropriate remarks, thanking the Synod for the honor conferred, and soliciting the aid of the members in carrying forward the business claiming attention to a successful issue.

Thursday Morning Session.

The Synod proceeded to complete its organization by the election of Rev. L. Kryder Evans, Corresponding Secretary, and Elder George W. Hensell, Treasurer.

The following persons appeared and took their seats as advisory members: Rev. A. B. Koplin, D. F. Brendle, and M. A. Smith, of East Pennsylvania Classis; Rev. W. F. P. Davis, Henry A. Keyser, Charles H. Leinbach, and M. L. Fritch, of the Lebanon Classis; Rev. A. L. Dechant, of the Goshenhoppen Classis, and Rev. N. Z. Snyder, Samuel Hess, and R. L. Gerhart, of the Tohickon Classis.

The President announced the following Standing Committees:

Minutes of Synod. — Rev. Tilghman O. Stem, Samuel A. Leinbach, and John Kretzing, and *Elders* David Ermentrout, and Jacob Schmidt.

Overtures. — Rev. John F. Busche, J. Fuendeling, and Isaac K. Loos, and *Elders* Philip Frederick, and M. H. Derr.

Correspondence with Sister Churches. — Rev. William A. Haas, Daniel Feete, and Cyrus H. Reiter, and *Elders* Jacob Dunkle, and Samuel H. Madden.

Minutes of Classis. — Rev. George H. Johnston, Aaron S. S. Leinbach, and Jacob Dahlman; and *Elders* Edward L. Kilmer, and Edward B. Kramm.

Examination, Licensure and Ordination. — Rev. John Beck, D. D., David E. Klopp, and Samuel A. Leinbach, and *Elders* Hon. Joseph Laubach, and George H. Heilman.

State of Religion and Statistical Reports. — Rev. Edwin H. Nevin, D. D., Theodore Appel, D. D., and William M. Landis, and *Elders* O. L. Schreiber and Adam Hersh.

Theological Seminary. — Rev. L. Kryder Evans, Thomas C. Leinbach, and John O. Johnston, and *Elders* Thomas F. Butz, and Daniel Small.

Missions. — Rev. Amos H. Kremer, D. D., William G. Engle, and Wm. M. Landis, and *Elders* Jacob S. Roath, and J. R. Hilbush.

Finance. — Rev. Samuel G. Wagner, Conrad Clever, and David Rothrock; and *Elders* Dr. C. L. B. Dechant, and Frederick H. Stauffer.

Nominations. — Rev. Benjamin Bausman, D. D., Simon M. K. Huber, and George B. Dechant; and *Elders* William Ludwig, and William Wiest.

Publication. — Rev. Thomas S. Johnston, D. D., David Rothrock, and John

Bachman; and *Elders* George Breit, and Jacob B. Odenwelder.

Rev. Isaac K. Loos, Daniel F. Brendle, and Nathan Z. Snyder were appointed a Committee on Religious Exercises.

The presence of the Rev. F. W. Weiskotten, and Rev. J. B. Rath, of the Lutheran Church, was announced.

The Minutes of the several Classes were received and referred.

Various communications were received and referred to the Committee on Overtures.

The Rules of Order were read by the Stated Clerk.

The following hours were fixed upon for opening and closing the present sessions: The *Morning* session to open at 9, and close at 11½ o'clock, and the *Afternoon* session to open at 2, and close at 5 o'clock.

The committee appointed by the Synod last year, to propose topics for consideration, topics relating to the Sunday School cause, to be discussed on the second day of the present sessions, submitted their report. It occasioned considerable discussion. The report, with a few slight amendments, was eventually adopted, and the discussion of the topics selected, made the order of the day for this afternoon at 3 o'clock. This report was published in the "MESSENGER" a few weeks ago.

A report from the German Philadelphia Classis in reference to the publication of the "Reformierte Kirchenzeitung," was received and read, and referred to the Committee on Publication.

The committee appointed to prepare and to have published, a selection of Hymns, to be appended to the "Order of Worship," as authorized by the General Synod, submitted their report, which was received and adopted.

The committee stated, that they had

made the desired selection of Hymns, and given it into the hands of the Publication Board, who had so far progressed with the publication, as to be able to lay before Synod a copy of the part of the work, embracing the hymns and doxologies, in the form of proof-plate proofs. The report, together with the proof-plate copy of the work, was referred to a committee consisting of the Rev. Benjamin Bausman, D. D., L. Kryder Evans, Samuel G. Wagner; and *Elders* Hon. Joseph Laubach, and Jacob S. Roath.

The Annual Report of the Board of Publication was received, read, and referred to the Committee on Publication.

The reading of the Minutes of the last annual session of Synod was dispensed with, and they were referred to the Committee on Minutes of Synod.

Thursday Afternoon Session.

Rev. Hiram King, delegate *primaarius* from the West Susquehanna Classis, appeared and took the seat occupied by the *secundus*, Rev. Cyrus H. Reiter.

Rev. William H. Groh, of the West Susquehanna Classis, and the Rev. William R. Hofford, and Rev. Jared Fritzinger, of the East Susquehanna Classis, appeared and took their seats as advisory members.

The report of the Board of Visitors of the Theological Seminary was re-

ceived, read, and referred to the Committee on the Theological Seminary.

The Committee on Overtures reported a number of communications, received from a variety of sources, relating to as many different subjects, which were all appropriately referred.

The Committee on Religious Exercises reported, making a number of appointments for religious services, which were approved.

Reports from the committee appointed by Synod to superintend the publication of the "Reformierte Hausfreund," and the committee appointed by the East Pennsylvania, Lebanon, and Goshenhoppen Classes, to superintend the editing of said paper, were received and referred to the Committee on Publication.

The principal part of the afternoon was taken up with a discussion of the topics in relation to the Sunday-school cause, which had been made the order of the day at 3 o'clock.

The discussion on the first topic, "Feed My Lambs," was introduced by the Rev. Dr. Edwin H. Nevin, who was followed in short addresses by a number of other brethren. It brought out quite a variety of views, as to the manner in which the important duty enjoined by the Saviour, can be best discharged.

The discussion on the second topic, "What Relation should the Church sustain to the Sunday-school?" was introduced by Rev. Amos H. Kremer, D. D. Several brethren followed him in a series of interesting remarks. Before the discussion was brought to a close, the hour of adjournment arrived. It was resolved to hold an evening session, to commence at 7½ o'clock, to continue the discussion.

Thursday Evening Session.

Rev. John S. Stahr and Elder William H. Seibert, delegates from the Lancaster Classis, appeared, and took their seats.

Rev. E. D. Miller, of the Lebanon Classis, and Rev. W. T. Gerhard, of the Lancaster Classis, appeared and took their seats as advisory members.

The discussion on the topic under consideration at the close of the afternoon session, was concluded. The third topic, namely, "What position should the Heidelberg Catechism hold in the teaching in the Sunday-school?" was introduced in a brief address by the Rev. D. E. Klopp. He was followed by a number of brethren in short speeches, in which a variety of views were expressed, all of which, however, agreed in upholding the superior excellency of the Heidelberg Catechism.

The fourth topic was passed over, on account of the absence of those, who were appointed to introduce the discussion. The fifth topic, namely, "What are the advantages and disadvantages of the International Lessons?" was taken up and introduced in an address, by the Rev. George H. Johnston, in which the comparative merits and demerits of the system were fully and forcibly set forth. At the close of his address the Synod adjourned.

Friday Morning Session.

Rev. J. G. W. Dengler and Rev. Jacob Kehm, of the Tohickon Classis, and Rev. J. D. Deatrick, of the Phila-

delphia Classis, appeared and took their seats as advisory members.

The presence of the Rev. J. C. Cooper, of the Evangelical Lutheran Church, was announced.

The annual report of the United Board of Missions was received, read, and referred to the Committee on Missions. The document contains a full detail of the missionary work of the eastern portion of the Church during the past year. Many of the items embodied in it are of great interest, the principal portion of which we hope to lay before our readers at some future time.

The annual report of the Board of Trustees of the Theological Seminary was received, read, and referred to the Committee on the Theological Seminary. In this connection, the letter of Prof. Gast, accepting the professorship of Hebrew and Biblical Exegesis, was referred to the same Committee. The report of the Board represents the financial condition of the Seminary as encouraging. The internal matters of the Seminary were brought out in the report of the Board of Visitors, submitted at a previous session.

The continuation of the discussion of the topics in reference to the Sunday-school cause, under consideration at the close of last evening's session, was made the order of the day this afternoon at 3 o'clock.

The Committee on Overtures reported the annual statement to Synod from the Board of Managers of the Orphans' Home at Womelsdorf, which was read and referred to a committee, consisting of the Rev. John Beck, D. D., John S. Stahr, and Elder David B. Mauger.

The remaining portion of the morning session was taken up with receiving and acting upon the report of the Committee on Minutes of Synod. It brought to attention a variety of items of unfinished business, the most of which were laid on the table for a definite time. Among the few finally disposed of, we note the following:

The committee appointed to inaugurate Prof. Gast, as Professor of Hebrew and Biblical Exegesis in the Theological Seminary, to which he was elected, reported, that they had attended to the duty assigned them. The Professor was duly inaugurated in May last, in connection with the close of the session in the Theological Seminary. Each member of the committee was present, and took part in the solemnities of the occasion.

The Stated Clerk reported, that he published the Minutes of the last annual sessions of Synod, as had been directed, and distributed them amongst those entitled to receive them.

A resolution on the subject of divorce had been submitted to the last annual Synod, which it referred to a committee, with instructions to report at the present annual sessions. This committee submitted a report, which occasioned considerable discussion. The committee, after detailing the circumstances in which the question had been brought to the attention of Synod, declined giving any general or specific deliverance on the subject, on the ground, that the question was brought before Synod, simply in the abstract, and not in formal connection with any

particular case. It deemed it unwise to make any special deliverance in these circumstances. Before the subject was disposed of the Synod adjourned.

Friday Afternoon Session.

Rev. William C. Hendrickson, delegate *primarius* from the Philadelphia Classis, appeared and took the seat occupied by the *secundus*, Rev. Samuel R. Fisher.

The Rev. Daniel F. Brendle, delegate *secundus* from the East Pennsylvania Classis, was admitted to the seat occupied by the *primarius*, Rev. Isaac K. Loos.

Rev. William G. Hackman, of the Synod of Ohio and adjacent States, Rev. Dr. Thomas C. Porter, of the East Pennsylvania Classis, and the Rev. Joseph H. Dubbs of the Philadelphia Classis, and Elder E. J. Zahm, of the Lancaster Classis appeared and took their seats as advisory members.

The presence of the Rev. S. K. Brobst, of the Evangelical Lutheran Ministerium of Pennsylvania, was announced. The discussion of the subject under consideration at the close of the morning session, in reference to divorce, was resumed. After considerable further discussion, the committee was enlarged by adding to it the Rev. Dr. T. Appel and Dr. Klopp, and the report recommitted with instructions to report at the present sessions.

The order of the day for 3 o'clock, this afternoon, the resuming of the discussion of the topics relating to Sunday Schools, was taken up. The discussion of the fifth topic, in progress at the close of last evening's session, was closed, and the sixth topic taken up, namely: "What may be regarded as the advantages of blackboard teaching by illustrations?" The discussion was introduced by the Rev. Geo. B. Dechant, who was followed by a few others in brief remarks. The prevailing sentiment advanced seemed to be unfavorable to this method of teaching in the Sunday School.

The seventh topic, namely, "What qualifications should a Sunday-school worker have in order to become successful?" was taken up. The discussion was introduced by the Rev. Dr. John Beck in a speech of some length and considerable force. He was followed by the Rev. Drs. E. H. Nevin, B. Bausman, and others. The discussion on the several preceding topics elicited considerable interest. In connection with this last one, however, the interest seemed to reach its climax. Many burning thoughts were brought to the surface, which could not fail to make a lasting impression.

The fourth topic for discussion, which had been passed over last evening in consequence of the absence of those, who had been appointed to introduce the discussion, was taken up, namely: "The Sunday School being an auxiliary to the family, in what relation should the family stand to it?" The discussion was introduced by the Rev. William A. Haas, who was followed in brief addresses, by the Rev. Dr. T. Appel, Prof. J. S. Stahr, Dr. T. C. Porter, L. K. Evans, D. E. Klopp, and others. With the consideration of this topic, the general discussion was brought to a close.

Although considerable time was consumed in the discussion of these topics, yet it was generally felt, that it was not time lost. We should be pleased to publish an abstract of the remarks made in connection with the several topics, and shall accordingly be obliged to any of the speakers, who will furnish us with such abstract for the purpose specified.

A committee was appointed, consisting of the Rev. Dr. T. S. Johnston, Dr. J. Beck, and Elder Joseph Laubach, to prepare a minute, expressive of the sense of Synod, in reference to the several topics discussed.

Another committee was also appointed, consisting of the Rev. D. E. Klopp, Geo. H. Johnson, and Elder Jones Detwiler, to prepare a series of similar topics for discussion at the next annual session of Synod, with instructions to announce them through the periodicals of the Church, at least three months prior to the opening of the sessions of Synod.

Several communications were received and referred to the Committee on Overtures.

The report of the Trustees of Synod was received, read, and referred to the Committee on Nominations, except so much as relates to a bond of the Northern Central Railroad, which was referred to the Committee on the Theological Seminary.

The report of the Treasurer of Synod was received and referred to the Committee on Finance.

MEETING OF THE PITTSBURGH SYNOD.

It was midnight when I laid down the pen. Mechanically copying several long reports was laborious, and required at least thirty hours of writing. Early the next morning, five o'clock, I had to make ready for the local train which was to take me in time to the depot for the mail train on the Connellsville rail-road. And then began

the journey up the Monongahela, the Youghiogheny, and the Casselman rivers successively. What a varied scenery; and in this beautiful autumn! Along this route Washington already passed in pre-revolutionary times. It is one of nature's making through the great mountains. On and on it goes until at full noon-tide the ancient town of Berlin looms up to the view. Here was to be held this year's annual meeting of the Pittsburgh Synod of the Reformed Church. Met at the depot, by one of my former students, now a *paterfamilias*, I was soon lodged by him at his father's splendid home, where old, dear friends and a substantial dinner were waiting. Though more than one hundred miles from home, I felt at home; nor was this feeling in the least marred, during the several days I stayed, in all my intercourse with the community at large. The place was familiar, the faces were familiar, and only the younger element had grown beyond the power of immediate recognition.

And this meeting of the Pittsburgh Synod? Well, it was as good as the others before it, and somewhat better. There seemed to be but one opinion as to its agreeableness and success. The

Synod is not too large; nor is it insignificantly small. It is a body that can be handled, and admits of growth. Its clerical members are mainly young, or not yet past middle life. It is vigorous, zealous and hopeful. The ground occupied by it has been mainly won by hard labor; and this fact has made workmen of the laity and clergy, of whom the Reformed Church at large need not be ashamed. The attendance was large, and, had the absent brethren felt what they missed, it would have been larger still. The good people of Berlin only regretted that they were wanting. Business was conducted with dignity and dispatch. On very many points, some of them quite important, the vote was unanimous. And yet no stranger, listening to the speeches would have thought himself in attendance at a mutual admiration society. The great advantage of the brethren of this Synod consists in their being intelligently agreed on fundamentals. This makes room, with common sense and mutual delicate courtesy, readily to adjust other matters. The following outline items will be of interest to the Church generally.

1. The condition of the Synod is a harmonious and peaceful one. Nothing has happened to mar the good will and co-operation of all.

2. Growth. The clear gain above all losses is near seven hundred in the confirmed membership; about the same in the infant baptized membership; and seven in the ministry.

3. Finance. The interests of the Synod suffered from the panic necessarily. Nevertheless, this year's income exceeds last year's by more than seven hundred dollars.

4. A very valuable piece of ground, for a literary institution for young men, has been offered by a gentleman, well-known in Pittsburgh for his princely liberality in behalf of interests whose object is to enlighten and to bless men. The Synod appointed a committee to carry his proposition into effect.

5. West New York Classis was dismissed for the purpose of joining in the formation of a new Eastern German Synod. The same good office it now proposes to render its German brethren, it rendered the Classes of Westmoreland, Clarion and St. Paul's at the creation of the Pittsburgh Synod. It has apparently a vocation in this respect. We regret to part with it in our Synodical relations, but hope to have it remain united in carrying forward the general operations of the Church common both to our English and German-speaking people.

I must close. The memories of the Berlin Synod cluster thick and pleasantly. Not least among them the generous, friendly convoy several scores of the people, ladies and gentlemen, gave us in departing to the depot; yea, even for the first ten miles on the train. "Blest be the tie that binds our hearts in Christian love."

F. K. L.

York, Pa.—The Gettysburg "Compiler" announces, that the Rev. Aaron Wanner, pastor of Heidelberg Reformed Church in this place, has resigned his charge, and that his resignation has been accepted by the congregation.

DEATH OF LAWRENCE J. BRENGLE, ESQ.

We regret to learn the death of this worthy citizen of Frederick, Md. His loss will be greatly felt in the community, and in the Reformed Church, of which he was a member, and to which he was ardently attached. We deeply sympathize with his bereaved family, whose warm hospitality we were permitted to enjoy, at two different intervals, in connection with the meetings of Synod in that place. Our prayer is, that they may be amply sustained in this great season of sorrow, by that God and Saviour, in whom the departed one so fully trusted.

The following tribute to his memory prepared by one who was intimately acquainted with the deceased for many years, we copy from the "Baltimore Gazette" of the 19th instant:

"Lawrence J. Brengle, Esq., who died in Frederick on Tuesday, the 13th instant, was born near that city. His early life was spent on the farm which he inherited from his father. Removing thence to Frederick, his calm, clear judgment, fine executive ability, quick grasp of any subject brought to his notice, combined with unwavering integrity, strict devotion to truth, and sympathy with want and suffering, soon attracted the attention of his fellow-citizens, and induced his appointment to positions of importance and trust. He served one session in the House of Delegates, was Treasurer first, and afterward President of the Chesapeake and Ohio Canal Company, Chief Judge of the Orphans' Court, Treasurer of the Institution for the Deaf and Dumb, President of the Board of Visitors of the Frederick Academy, Treasurer of Mount Olivet Cemetery Company, and President of the First National Bank, holding also quite a number of minor, although important offices. In all these situations he acted with great energy and skill, economically administering duties, that were financial, wisely directing those that demanded thought and judgment, and tenderly performing such as were connected with the relief of the needy and suffering. A man of modest habits, and delighting in the pleasures of home and family, but ready for any duty, he was also at home and at ease in the society of the cultivated or lowly. He was noted for his hospitality, and made those who entered his house respect and love him.

Although deprived of the aids of academic education in early life, his fondness for reading had so filled his mind with a knowledge of men and things, that his conversation was always instructive and interesting to those who met him. Of fine personal appearance, with kindly manners, and an exceedingly pleasant, winning voice, he made friends all through life, so that the news of his death created a feeling of deep sadness in the community.

His sickness was of comparatively short duration, and he died of pneumonia, with cardiac complications. He seemed to have some premonition of the near approach of death, and for months had been quietly arranging his

worldly affairs. A member of the Reformed Church, and devotedly attached to its customs and usages, his religion was of the quiet type, which manifests itself in life rather than in words, so that he seemed ready to obey the will of his Father in heaven without a murmur, being only solicitous that his family and friends should be spared pain and sorrow on his account.

His funeral took place on Thursday, at 5 P. M., and was largely attended by friends and relatives. The religious services were conducted by his friend and pastor, Rev. E. R. Eschbach, assisted by Rev. Dr. George Diehl, of the Lutheran Church. In consequence of the lateness of the hour, the funeral discourse was postponed to Sunday morning, when it was delivered in the Reformed Church. After the services in the house, the Professors and scholars of the Deaf and Dumb Institution, and Messrs. J. B. Brinkley and W. R. Barry, members of the Board, slowly passed around the casket and took a last look of him who had done so much for the Institution, and had so unselfishly devoted himself to its interests. Then the procession moved to the beautiful cemetery which, since its opening in 1854, he had labored to beautify and adorn as a city for the dead. The body was borne to the grave by the following personal friends as pall bearers: William J. Ross, Esq., John Reisenbinder, Colonel George R. Dennis, Dr. Lewis H. Steiner, Thomas Gorsuch, G. Joseph Doll, George Markell, and Colonel Charles E. Trail. Long will the memory of this dignified, courteous, kind-hearted, genial, public-spirited gentleman be treasured up by the citizens of Frederick."

For the Reformed Church Messenger. INTELLIGENCE FROM CALIFORNIA.

It was only a few weeks ago, that the brethren of California and brother Gantenbein, now of Portland, met in San Francisco, and formed the first Classis on this coast. We hope this has been a step in advance, and it marks a notable period in the history of Reformed missions on the Pacific coast. The triumphant toil and hardships of eight long years of missionary work may not be passed by, as a matter of little import, especially, when we consider the changes wrought during that time all around us; and hence these reflections and this record.

When, eight years ago, we left good old Pennsylvania, and per steamer from New York, came, with family, to San Francisco, we were entire strangers. Full of anxiety, we entered San Francisco without an acquaintance meeting or greeting us, or a friend in all California. The Board of Missions of those palmy days gave us several years time of inquiry—without pay!—whether there might be any Reformed people on this coast or any churches could be established in California. Oh how lonely we then felt; how sad, how weary and how forsaken in the midst of toil and want! We might have avoided all, however, by a little stretch of conscience. It is better to keep your conscience void of offence. But whether right or wrong, such was our love for

the dear old martyr Church, that to us there has always been a magic charm in her very name. To establish the Reformed Church in California, we had braved the dangers of the sea, spent our little means and risked the happiness of our little family. To be disappointed in this grand object of our life would have been worse than death to us. But the Lord doeth all things well. Whilst our labors continue arduous, our dear Zion, under God, and by the praiseworthy co-operation of our brethren, East and West, has been raised to honor. Though not yet numerous are our missions, nor their membership large, yet an encouraging beginning has been made on this coast.

Brother Gantenbein, now in Portland, is meeting with reasonable success, and not less than an hundred people attended his first service. We have now a Classis for California; let us enlarge it, and next enable us to form one for Oregon! But this will require yet more men and money. Other denominations are constantly increasing their means and efforts to possess this coast for Christ. Would we do our duty well, we must do likewise. But our object in writing, at this time, is rather to refer to the social life in the Reformed Church of California.

Returning from the late meeting of San Francisco Classis, we were accompanied by Mrs. Rev. J. Muellhaupt of Stockton, who remained with us over a week to enjoy the balmy air of Napa, with its inspiring mountain scenery. Next arrived Mrs. Rev. J. H. Krueger and infant son, of San Francisco, to partake of the same pleasure. Thus is the burdened life of a minister's wife relieved by such pleasant variations.

Mrs. Fox is the mother, in age and experience, among these youthful helpers of our California pastors. We, ourselves, were considered the oldest among the prophets in this promised land, until your "fifty yearling" came from Philadelphia, and superseded us in age, if not in beauty. The Scripture way, of preferring one another in honor suits us very well.

Now I should end this reverie, but as the best wine comes last, let us take another draught. We had a beautiful Sunday-school concert in the Napa church, on the evening of the 6th of October. The object was the purchase of a musical instrument for the congregation. Such socials or concerts we have frequently in California, and if properly conducted, they have a beneficial influence in various ways. A few months ago we held a similar entertainment, and, on the occasion, a member of the Napa Methodist English Church, Mrs. A. G. Clark, presented the school with a library of two hundred volumes. But the best comes last, and that is a grand wedding.

On the 8th of October, in the Reformed church, before a concourse of numerous friends, by the Rev. F. Fox, assisted by the Rev. J. H. Krueger, was married, Miss Adelia A. (Delly) Fox to Mr. J. L. Robinson, contractor and builder, of Napa city, and a gentleman of worth. We deem it most deserving here, in this connection, to record the great service Miss Adelia, now Mrs. Robinson, has rendered the cause of our Reformed Church in California. When we were obliged to leave

the dear old martyr Church, that to us there has always been a magic charm in her very name. To establish the Reformed Church in California, we had braved the dangers of the sea, spent our little means and risked the happiness of our little family. To be disappointed in this grand object of our life would have been worse than death to us. But the Lord doeth all things well. Whilst our labors continue arduous, our dear Zion, under God, and by the praiseworthy co-operation of our brethren, East and West, has been raised to honor. Though not yet numerous are our missions, nor their membership large, yet an encouraging beginning has been made on this coast.

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The Tohickon Classis, at the regular meeting in May, divided the Durham charge of which Rev. David Rothrock was the acceptable pastor for nineteen years, into two charges, Durham and Tinicum.

The Durham charge consists of two congregations, Nockamixon and Durham, under the pastoral care of its old pastor. The Tinicum charge, consisting of three congregations, Lower Tinicum, Upper Tinicum, and Red Hill, extended a call to the licentiate, W. H. Bates. He has accepted the call and entered upon the discharge of his duties.

On Monday, October 12th, the members from the Tinicum charge, with large covered wagons, left their homes for Quakertown, at which place they arrived between 3 and 4 o'clock, P. M., in the front of the home of their newly elected pastor. After shaking of hands, and inquiring after each other's welfare, the wagons were loaded; but night coming, we were obliged to stop and finish in the morning. Tuesday morning all were at work again bright and early, together with the Reformed pastor of Quakertown, and some of his members, who did their best to get the licentiate out of town as soon as possible. About nine o'clock, A. M., the moving left Quakertown, the rear being brought up by Bro. Meyers of the Quakertown church, with his Philadelphia nag. The party arrived at Wormansville, where, at the house of Mother Long, a devoted member of the Church, a sumptuous dinner was provided for the pastor and his family.

Thus has one more minister entered upon his duties. May the work of the Lord prosper under his care!

Editor's Table.

BOOK NOTICES.

Bibliotheca Sacra.—The October number of this quarterly has been issued. With it the thirty-first volume is closed. A new one will be commenced with the next number. The price continues to be \$4.00 per year, with twelve cents to be added for postage, which the publisher will be required to pay in ad-

vance. He, however, proposes not to exact it, in the case of those, who pay their subscription before the first of January. It is published by W. F. Draper, Andover, Mass.

The present number contains six articles, in addition to the usual notices of recent publications. The first treats of "The Testimony of Organic Life," and is from the pen of Thomas Hill, D. D., LL. D., formerly President of Harvard College. In the second, "The Union of the Divine and Human in Jesus Christ," is considered. The article has been furnished by Rev. President Robbins, Waterville, Maine. "Admissions of Philosophical Skepticism" is the subject of the third article, by Rev. Ransom Bethune Welch, D. D., LL. D., Professor in Union College, Schenectady, N. Y. The fourth article, by M. Stuart Phelps, Ph. D., New Haven, Conn., treats of "The General Philosophy of Herbert Spencer." In the fifth article, "The connection between the Mosaic and Pagan Sacrifices" is considered, by Rev. Calvin E. Park, West Boxford. "Richard Rothe's Years of Authorship," forms the subject of the sixth article, furnished by Rev. Samuel Osgood, D. D., New York. It will be seen from this outline of contents, that the number is one of much interest and variety.

The Quarterly Review of the Evangelical Lutheran Church.—The October number of this quarterly contains four articles, in addition to the general one, furnishing Literary Intelligence. The first article has been furnished by the Rev. F. W. Conrad, D. D., and treats of "The Lutheran Doctrine of Baptism." "The Lutheran Doctrine of the Ministry," is the subject of the second article, furnished by Rev. H. E. Jacobs, A. M., Pennsylvania College, Gettysburg, Pa. The question, "Should Clergymen Study Natural Science?" is discussed in the third article, by Rev. J. C. Koller, A. M. "The Order of Public Worship," is the subject of the fourth article, by Rev. G. U. Wenner, M. A., New York. These articles, from the nature of the subjects treated in them, will be generally acceptable to the members of the Church, in whose interest the quarterly is more especially published.

The publishers announce, that the Review will be continued at \$3.00 per year, hereafter, if paid strictly in advance. Those who fail to pay before the first of January, will be charged twenty-five cents additional for postage, which the publishers will be required to prepay.

Penn Monthly.—This monthly for November, opens as usual, with a brief but interesting resume of the principal events of the previous month. This is followed by a highly instructive article on "Serfdom and Communism in Russia," by the editor. We have then an article entitled, "Things New and Old," which partakes of a miscellaneous character. "The Power of what is generally Known as a Constitutional Convention," and "The Indian Question," are subjects of two articles, which, in connection with a number of notices of new books, make out the contents of the number.

Published by the "Penn Monthly Association," 506 Walnut Street, Philadelphia, at \$3.00 per year in advance,

The Lutheran Home Monthly.—A large portion of this monthly is devoted to the interests of Sunday Schools. The remaining portion of it contains articles adapted to the home circle. It is an interesting publication in its sphere, and is deservedly meeting with an encouraging patronage. It is edited by F. W. Conrad, D. D., and is published at \$1.25 per year in advance. Address J. K. Shryock, Lutheran Board of Publication, 42 North Ninth Street, Philadelphia.

Atlantic Monthly.—The November number of this long-established monthly, furnishes the following table of contents: Eugene Pickering II. H. James, Jr. Life's Year. Kate Putnam Osgood. Behind the Scenes. Charles Warren Stoddard. Vesta. John G. Whittier. A Foregone Conclusion, XIII—XV. W. D. Howells. Remonstrance. Celia Thaxter. Athenian and American Life. John Fiske. Still Tenanted. Hiram Rich. Miss Georgine's Husband. Lucy Ellen Guernsey. Margaret. Louisa Bushnell. How I came to Study Spiritual Phenomena. A Chapter of Autobiography. Robert Dale Owen. Nocturne. S. W. A True Story Repeated Word for Word as I heard it. Mark Twain. A Rebel's Recollections, VI. A Little Brief Authority. George Carey Eggleston. Mr. Parkman's Histories. W. D. Howells. Professor Jeffries Wyman. A Memorial Outline. Oliver Wendell Holmes. Recent Literature. Art. Education.

In these contents we find much adapted to almost every variety of tastes. The articles are well-written, interesting, and attractive.

Published by Houghton & Company, Boston, at \$4.00 per year in advance.

Scribner's Monthly.—This monthly for November possesses its usual attractions. It opens with an article on The Great South. Pictures from Florida, by Edward King, which is fully and beautifully illustrated. This is followed with a Poem, entitled "Making Peace," by Mrs. S. M. B. Platt. The remaining articles are: J. T. Trowbridge, with Portrait, John Burroughs. The Story of an Outcast. Hjalmar Hjorth Boyesen. The City of Good-Will. J. T. Trowbridge. The Miracle of Lourdes. Illustrated. Charles Fairbanks. Mildred in the Library. From "The Mistress of the Manse." Poem. Illustrated. J. G. Holland. The Mysterious Island. Chapters XIII.—XIV. Illustrated. Jules Verne. A Cambodian Ceremony. Ganier d'Abain. Rudder Grange. Frank K. Stockton. Richard Wagner. Franz Hueffer. Dolly. R. H. D. My Tourmaline. Part I. Saxe Holm. Recollections of Charles Sumner. Second Paper. Arnold Burges Johnson. Topics of the Times. The Old Cabinet. Home and Society. Culture and Progress. Nature and Science. Etchings.

Published by Scribner & Company, New York, at \$4.00 per year in advance.

St. Nicholas.—The November number of this monthly is largely and handsomely illustrated. It abounds with articles, that cannot fail to prove interesting to the young. From number to number it grows in favor with those, in whose interest it is more especially issued.

Published by Scribner & Com-

pany, New York, at \$3.00 per year in advance.

Miscellaneous.

CONCEPTIONS OF GOD.

To those who ask, How shall we conceive of God? we would say:

1. Do not try to define Him either in thoughts or words. As Joubert says, "Do not bring into the domain of reasoning that which belongs to our inmost feeling. It is not hard to know God, provided one will not force himself to define Him." Beware how you interpret even Biblical figures and statements with a dogmatic literalness.

2. Do not let your mind dwell too much on this or that favorite view of God. To protect yourselves, even the noblest and best part of yourselves, and call it God, is preposterous. Emerson observes that the God of the cannibal will be a cannibal, and the God of the crusader a crusader. So the God of the philosopher will be a "dry bloodless, empty shape," and the God of many a loving, unreasoning soul, "nothing but love." It is the vice of religion as well as theology that men content themselves with such views of God as are most congenial to themselves.

3. Cling to Christ as the one Mediator. We need Him, not simply as sinners, or because God is holy, but as men, or because we believe in a world of sense and can not easily apprehend Him, who is a Spirit, and even as finite beings with such limited faculties, that we can not ascend to the infinite. When we accept of Christ clearly and fully we no longer cry, "Show us the Father." —Advance.

CHILDREN AND PUBLIC WORSHIP.

The Bishop of California has addressed a pastoral letter to his diocese, respecting the religious training of children. It is quite to the purpose.

What he says relative to the absence of children from public worship in congregations over which he has supervision, will apply as well to others. Hence we give a few leading paragraphs from it. He says:

Repeatedly strangers looking over our congregations have asked the question, "Where are the children?" And the inquiry is not without reason.

The almost invariable answer is that "they attend the Sabbath-school." This may be, but it furnishes no reason for their withdrawal from the regular service of the church, and yet in how many cases does the Sabbath-school seem to take the place of the church! I have repeatedly seen schools dismissed at the hour of public service when almost the entire body of scholars left the church as if their share in the services of Sabbath had now been performed. In many cases, young persons from twelve to fifteen years of age are seldom seen at the stated worship of the day.

And yet what can compensate for this loss? Children grow up without any love for the church or interest in its services. They have cultivated no feeling of necessity for public worship; and with maturer years they are able, without much compunction

of conscience, to give it up entirely and either devote God's day to worldly amusements or suffer it to pass by in listless indifference.

We look back a single generation and how different was the training of the young in any Christian family! On each Sabbath we beheld parents and children gathered in their pew together, joining with one voice in the allotted prayers and praises. Thus, the young imbibed the spirit of the church and grew up to love it. Its services were associated in their minds with the example of those dearest to them, and when mother and father had been removed to another world, everything within the church was associated with their memory. The solemn services of the sanctuary brought back a remembrance of the hours they had sat side by side within its walls.

This was a day when Christian parents felt it to be their imperative duty to train their children in "the nurture and admonition of the Lord." Now this solemn responsibility is too often delegated to the teachers of the Sabbath-school, about whom they know nothing, and whose fitness for this task may be often a serious question. Then, too, each month they were gathered together, while their pastor examined them in the catechism, and they grew up "rooted and grounded in the faith." Have modern ways improved on this or will the rising generation prove one day "better than their fathers?" How seldom now can we use to Christian parents the words of the apostle and speak to them of "the church that is in thine house."

I often doubt indeed whether, with all the vast machinery of modern days for the training of the young, they are not losers by the abandonment of these old customs. Can the Sabbath-school, with its festivals and banners, its libraries and illustrated papers, take the place of the good old influence of the fireside with its ceaseless parental training, or the catechising which brought them into immediate contact with their spiritual guide?

The Sabbath-school may be made a most useful auxiliary in training the children of the church, but it must be only an auxiliary. At the present day there is danger lest it furnish an excuse for the neglect of more important duties. The public worship of the Church is a divine institution. The Sabbath-school is not. When, therefore, the latter interferes with the former, it is working a serious injury. If the children, for any reason, can attend but one, let it be the church, and not the school.

Christian parents, are your children found by your side in the house of God? Can you say as you present them there each Sabbath, "Behold, I and the children thou hast given me?" If not, where are they during these consecrated hours? A few years more and they must go forth into the world. Will it not be without the settled principles and habits which can guard them in the warfare of life? A little while longer and you must leave them, and without your guiding hand they must go forward "sounding on their dim and perilous ways." Your influence then will be confined to the chain of memory which runs back to the past. Will their recollection then recur to hallowed hours when you sat together in God's temple so that they feel they can not abandon the

habit which you have inculcated, or coldly turn away from the worship of their fathers' God?

Our Lord lays it down as a proof of our love for Him—"Feed my lambs!" The children are the hope of the church; but with the fearful influences now abroad—coldness at home and skepticism without—what will the next generation become? We believe the day is not far distant when the Church, in sorrow and penitence, will awake to an acknowledgment of the truth that the "old paths are the best"—that the divinely constituted institutions of the church and the home can alone truly train the young for Christian life—and that if for them are substituted the novelties and excitements of this age of experiments all will prove but a delusion and a snare.

ANCIENT BURIALS.

We are so accustomed to bury our dead that it is only by an effort that we can conceive of ourselves disposing of them otherwise. Yet the practice of mankind has differed widely in this respect. And in every nation the traditional mode acquires a sanctity, from associations with the most solemn and tender moments of life, which induces us to look with horror on any alternative method. When Darius found an Indian tribe who ate the bodies of their dead, they were not less shocked at the idea of burning corpses, than the Greeks in his train were at the horrible cannibalism of the Indians. Even when the breath has left the mortal frame, the cold remains of those we have loved are not less dear than when they were animated with life; but custom alone creates the direction in which that love manifests itself, and each direction is alike but an unavailable protest against the inexorable law which dissolves the ashes of the departed into fleeting gases and crumbling dust.

The Egyptians embalmed their dead. The Hebrews buried them out of their sight. The Greeks sometimes buried and sometimes burnt, the latter mode gaining the ascendancy as civilization advanced. The Persians, if we may trust the hints of earlier and the assertions of later writers, seemed to have gathered their dead together on the top of a low building, and there left them to the birds and winds of heaven. Burying, burning, embalming, these are the three great alternatives adopted by humanity for the disposal of its dead. But there is scarcely any modification of these methods which has not found its adherents; and there is scarcely any conceivable substitute for them which has not been practiced somewhere. The posture of burial has been varied, in many places it being thought decorous to bury in a sitting attitude. Some Red Indian tribes expose their dead on the branches of trees; the Ethiopians enclosed them in pillars of crystal. Maritime nations have sometimes honored their chiefs by laying them in state in a ship or canoe, and burning it or setting it adrift. Sacred rivers are the chosen burial grounds of some; others commit their dead to the sea alone. Some leave the corpse till it decays, and then bury the bones; others remove the flesh from the bones immediately after death, and then dress and adorn the skeleton. Burial alive is by some thought a mark of affection: exposure to wild

beasts is the chosen custom of by no means barbarous races. The Indian tribe above referred to finds many parallels. Nor was it always thought necessary to wait till death supervened. There is grim humor in the picture given by Herodotus of a tribe where, when any one fell sick, "his chief friends tell him that the illness will spoil his flesh; and he protests that he is not unwell; but they, not agreeing with him, kill and eat him." (Thalia, 99.) Horrors like these, however, can scarcely be classed among modes of sepulture; nor perhaps is it necessary to mention the tribes that drink their dead, having first reduced them to powder. Suffice it to say that there is no mode of disposing of dead bodies so singular, or so revolting, that it has not been adopted in good faith by some among the interminable varieties of savage races.

Among civilized nations, however, burial (under which we may include embalming) has divided with cremation the allegiance of custom. It would be improper to regard the first as the characteristic of Semitic, the second of Aryan races. For, though Lucian speaks of burial as the mark of barbarians, burning of Greeks, it is beyond question that burial remained to the last, an alternative in Greece and Rome. It would rather appear that burial is the first rude suggestion of decency, prompting the mourner to lay the dead body reverently away, rather than leave it to moulder unheeded; and that as burial is recognized to be incomplete, embalming and cremation are the two alternatives suggested. The Egyptians regarded fire as a wild beast; and, as Herodotus tells us, they preferred embalming to allowing the bodies to be torn by beasts or consumed by worms. The Greeks preferred the alternative of speedy destruction. Cremation was with them, though not the universal, the solemn and honorable form of sepulture. A corpse cast up by the sea might be buried by a benevolent passer-by (three handfuls of dust were held equivalent to burial, and laid the weary ghost;) in times of danger, or for want of means, a body might be committed to the earth. But mourning friends who wished to do the last sad honors to the deceased, followed him to his funeral pyre, and cherished the ashes which survived the flame in vases of costly make.

BRIDGES OF THE THAMES.

The bridges of the Thames are eleven in number, and over them go more people than across any bridges in the world. They are fine specimens of architecture, made either of stone or iron, and some of them cost huge sums of money. The cost of London bridge was nearly \$12,000,000. Over this bridge 20,000 vehicles, and 107,000 persons on foot pass daily. Waterloo bridge, which is the finest of them all, is said to have cost \$5,000,000. It is 1,380 feet long, and consists of nine elliptical arches, one hundred and twenty-five feet span, and thirty-five feet high, supported on piers twenty feet wide at the springing of the arches. In six months there passed over it 2,244,910 persons, which would be at the rate of nearly 5,000,000 per year. The toll each way is a halfpenny. Beneath all these bridges is a constant stream of boats plying upon the water. They go

and come, up and down stream, and across in every direction, and in such numbers and confusion, that the stranger can't see how they escape running into and over one another. And such noise as the steam whistles, and the oarsmen, and those connected with the boats keep up was never heard anywhere else. In addition to all these bridges and boats, there is another mode of crossing the Thames. It is the tunnel, two miles below London bridge. This stupendous work extends beneath the bed of the river, and connects Wapping on the left bank with Redriff on the right. It was begun in 1825, under the direction of Brunel, the architect, and finished by him in 1843. It consists of two arched passages, 1,200 feet long, fourteen feet wide, and sixteen feet high, all below the bed of the river. The crown of the arch is sixteen feet below the bed of the river. Whoever walks or rides through the tunnel goes under the Thames, and now-a-days it is used by the East London Railway Company, whose locomotives thunder along with ships and fishes swimming over them.

Agricultural.

FARM PESTS.

The *Rural New Yorker* some years ago, gave an epitome of the history of farm pests, which places in one view the earliest appearance of the principal one on the active farming stage. It is, perhaps, accurate in the main, though probably critical investigation would call for slight emendations. For instance, the curculio is referred to in the correspondence of John Bartram, America's earliest botanist, long before the time of the *Genesee Farmer*:

It is but little more than forty years ago since the first crow crossed the Genesee river westwardly. They, with the fox, hen-hawk, swallow, and many other birds and insects, seem all to follow civilization.

The locust-borer is of not more than thirty years introduction into the United States, and has not reached the native groves of the locust tree at the South and West. It commenced its ravages on the east side of the Genesee river in 1830, and it was seven years before it crossed to the west side.

The grain-worm, or weevil, as it is improperly called, began its course of destruction in Vermont, about the year 1828, and the progress in the course it takes is from ten to fifteen miles a year. It has not yet reached Western New York in any great amount, but the destroyer is on its track in this great wheat-growing region.

Rose bugs have been so common in some of the Eastern States, that on the sea shore they have floated in winrows on the sand, having been driven into the sea by winds and drowned. They have only made their appearance in this region, in any quantities, within two or three years.

The cedar, or cherry bird, was first introduced west of the Genesee river in 1828, and now it is so great a pest as to induce many persons to give up the cultivation of cherries, especially if near woodland.

The plum weevil, or curculio, which is indigenous to America, be-

ing unknown in Europe, was first discovered by Mr. N. Goodsell, first editor of the *Genesee Farmer*, and described by the learned Dr. Samuel M. Mitchell, since which time it has disseminated itself over the whole continent.

The gopher, a species of ground-squirrel, with pouches on the outside of his cheeks to carry dirt from his hole, is very plenty on the west side of the Mississippi in Missouri, and Iowa, but has never yet crossed the river in Illinois or Wisconsin. It only works at night, burrowing holes and runways under ground, subsisting on the roots of trees, grasses and vegetables. There are persons, who have suffered by their depredations for twenty years, who have never been able to catch or even see one of these nocturnal predators.

The cut-worm is of recent origin, the first it was noticed as doing much damage was during 1816 and 1817, noted as the cold years, when the whole northern country approached the very brink of famine. They are now universal.

The Hessian fly was introduced, it was supposed, by the foreign mercenaries in 1777, on Long Island, from their baggage, or in their forage for horses. It has been the greatest pest on this continent, with perhaps the exception of the weevil.

EXPERIMENT IN FEEDING COWS.

Prof. W. O. Atwater writes concerning some of the experiments in Germany:

Four cows were selected and fed for a certain period, with a ration of a given composition, and then for another corresponding period, with a ration of a different composition. The food and milk were carefully analyzed, and the effect of the food upon the milk noted. Several series of experiments of this kind were carried on, and so great was the pains taken to secure accuracy, and so large was the amount of analytical work done in the laboratory, that the hard labor of three or four chemists, during several months, was required for each series.

Similar experiments have been made at Moeckern and elsewhere to determine the effects of different amounts of food on the amount and quality of the milk produced. Some farmers claimed, that it was most economical to feed the richest fodder, and as much as the animals would eat, while others believed that, for instance, when green clover was fed, the cow would eat more than she could utilize economically, simply "because it tasted good."

The general results of these experiments show, that the composition of the dry substance of the milk—that is to say the relative amount of butter (fat) and caseine that it contains—is not essentially affected by changes in the composition of the fodder. By feeding a ration, the total amount of the milk, and likewise the richness, or the percentage of dry matter that it contains, may be increased up to a certain point. But as soon as the ration reaches a certain maximum, further increase of the food is without effect on the quality, and exercises only a slight effect on the quantity of the milk produced.

The practical inference from these experiments is that, with milch cows, neither the richest fodder nor the largest quantities of food are always

the most profitable. On the other hand, too meagre fodder is still worse. Here, as elsewhere, a fair mean will be found best. As regards the effect of different foods upon the composition of the milk, the dairyman may not hope by variation in the fodder, to change a "butter cow" to a "cheese cow." For quality of milk he must select proper breeds, for quantity good milkers, and feed well but not over-richly.

AGRICULTURAL FACTS AND FIGURES.

Hon. Samuel B. Ruggles, of New York, a most reliable and laborious statistician, at a late meeting of the New York Chamber of Commerce, gave the following condensed facts relating to the agriculture of the United States. The agriculture of the American Union is the broad and enduring basis of its national strength. Its agricultural population of 5,922,471 in 1870, had created and acquired a property in agricultural wealth valued at \$11,124,558,747, showing an average value of \$1,878 per head, yielding a net income of \$360. Every million added to the agricultural population will, consequently, add at least \$1,878,000,000 to the national wealth. The present yearly increase in this population being 82,432, an additional million will be gained every thirteen years. These additional millions will be urgently needed and can be readily supplied by Europe from time to time and from age to age, and enable the American Union to produce and export the vegetable and animal products to feed, and the cotton to clothe the large and steadily increasing population of Europe. The ten interior States north of the Ohio River, and on the upper lakes and Upper Mississippi and Missouri, produced, in the year 1870, 812,151,925 bushels of cereals, weighing more than 21,000,000 tons avoirdupois. By the close of the present century, twenty-six years hence, these States will produce 50,000,000 of tons. It has now become a matter of vital interest, not only to the American Union, but to the common civilization and welfare of the world, to improve to the utmost all the waterways, natural and artificial, affording cheap transportation from the immense interior of North America to the ocean.

FOWLS IN THE HORSE STABLE.

Fowls should never be permitted to have access to the horse stable, nor the feed room, nor the hay mow. Their rooms should be entirely separate from the stable, so that they may not always be ready to slip in, whenever a door is opened; and that the vermin which infest poultry may not reach horses and cattle.

It is a well known fact that fowls of all kinds frequently drop a very sordid, offensive, clammy, viscous ordure; and when allowed to go on the hay mow, or in the feeding room, or anywhere in the barn, they damage more fodder than we are wont to suppose. We would as soon allow fowls to live in the kitchen, and to hop on the dinner table while we are eating, and to roost on our bedstead, as to allow them to have free access to the horse stable and barn.

Some horses are always afraid of fowls; and when one enters the man-

ger, or rack, the timid horses will immediately surrender their entire right, however hungry they may be, to these lawless marauders. And after they have scratched over the feed with their foul feet, and smeared a portion of it with their filthy droppings, a horse must be exceedingly hungry before he will eat his mess. Many a hungry horse has been deprived of his feeding of grain by a lot of bold, gallinaceous robbers that had learned when and where to fill their empty crops with the feed of a jaded horse. Let grates and bars exclude fowls and pigeons from the doors and windows of all horse stables.

Married.

Sept. 22d, 1874, at the Reformed parsonage, Jacksonville, Pa., by the Rev. H. D. Darbaker, Mr. Samuel Dorman to Miss Sadie Hoy, both of Nittany Valley.

Oct. 8th, 1874, at the Reformed parsonage, Jacksonville, Pa., by the same, Mr. Geo. Loudenschlager to Miss Joannah Solt, both of Nittany Valley.

Obituaries.

IN MEMORIAM.

Died, October 6th, 1874, at Mohicanville, Ohio, Laura Jane, wife of Rev. O. E. Lake, aged 23 years, 10 months and 13 days.

Mrs. Lake was born in Pittsburgh, Pa., and being blessed with Christian parents, she was, in her infancy, dedicated to God, in the Sacrament of Holy Baptism, by Rev. Geo. B. Russell, then pastor of Grace Church. In the hallowed circle of a Christian home, she was early instructed in the ways of piety and truth, which instruction was carried forward in the Church and Sunday-school. Having arrived at mature age, she was instructed in the doctrines and duties of our holy religion, out of the Heidelberg Catechism, by the Rev. S. Shaw, then pastor of the Mohicanville charge, into the bounds of which the family had removed. On the 5th of June, 1870, she publicly assumed the vows made by her parents in her baptism, and was received into the full communion of the Church by the solemn rite of confirmation.

On the 24th of November, 1870, she was united to Rev. O. E. Lake, in the holy bonds of matrimony, and lived in this holy relation in the service of the Master, till He called her to Himself.

During almost the entire period of her married life, Mrs. Lake was an invalid, at times suffering intensely, and for eight months previous to her death unable to leave her bed. She, however, bore all her afflictions and pains with resignation, and uncomplaining submission to the will of God. His grace was sufficient for her in the hour when all human sympathy and help failed. Nor is this strange when we remember that she was a child of the Covenant, reared under the gracious influences of Christ's Church, and for several years a regular guest at His table. When Mrs. Lake became satisfied that she could not recover, and that her work on earth would soon be completed, she longed for her departure, and regarded death as a welcome

messenger sent by a loving Father to call her to her rest. And when the last struggle had begun, she addressed these words to her weeping mother and stricken husband: "You must not grieve for me; you ought rather to rejoice that I shall soon be free from all my sufferings, and be at home. True, it is hard to part with you,—yet it must be so,—it will not be long." And with consciousness undimmed until almost the last moment, she bade farewell to earth, and passed on to the Paradise of God.

The Lord, whose grace was so clearly triumphant in our sister's death, console and sustain our beloved brother under this heavy cross, and the aged mother, and the brothers and sisters who have again felt the anguish of separation.

Mrs. Lake's funeral took place on the 8th inst., from the residence of her brother-in-law, Allegheny City, Pa. Her body now rests by the side of her father, John Mish, in the Allegheny Cemetery, where it will sleep quietly till the resurrection of the last day. "Blessed are the dead who die in the Lord."

Acknowledgments.

HOME MISSIONS.

Received per Rev S R Fisher, from D. B Mauger, Treasurer Goshenhoppen Classis, communion collection in the New Goshenhoppen Reformed Church, Rev. C Z Weiser, pastor, \$58.75 from Rev A S Stauffer, communion collection in St Clair, Schuylkill Co, Pa, 5.00 per D B Mauger, Treasurer of Goshenhoppen Classis, from Rev L J Meyer, Boyertown, Pa, collected in charge, \$62.70, and Christ Reformed church, Douglasville, Pa, Rev Eli Keller, pastor, \$25, 87.70

\$151.45
W. H. SEIBERT, Treas.
Harrisburg, Pa.

MESSINGER ACKNOWLEDGMENTS.

(October 28, 1874.)

LETTERS RECEIVED.

W F Lichliter, Rev H St John Ricker, J R Pgue, Rev J M Souder, J H Kern, J McKinney, Rev C Z Weiser, W F Lichliter, Rev W M Deatrick, Rev D Y Helsler, Rev C G Fisher, S Benner, Rev J A Smith, B Wolff (2), Rev A J Keller, H H Kehl, Rev W T Gerhart, S K Brobst & C, Rev A H Kremer, D D, J H Over, G V Snyder, F J Portz, J Peck, H D Darbader, J H Longenecker, Rev W R Yearick, E E Klark, Rev L C Edmonds, W H Seibert, Rev A S Leinbach, Rev S Z Beam, J H Gery, A B Winegard, Rev J Hannaberry, J S Terner, Rev F C Bauerman, Rev W H Goodrich, Rev J S Kieffer, Rev H Daniel, Rev J H Sykes, Rev F A Rupley, Rev W Rupp, N A Gobrecht, W Heyser, N C Schaeffer, G L Smyser, J K Meyer, Rev C Clever Dr L H Steiner, Rev D W Kelley, I Bushong, Rev W G Engle, D Dunn, Rev H Leutzmeyer, J B Leinbach, H J Swope (1 sub) Rev H A Helfrich, D D J Boush, L H Schlep, J L Marsh, Rev I E Graeff, C W Eckman, J C Leinbach, B Stepney, L E Griffi, Rev H Hoffman, H Berge, Rev E D Miller, Rev D W Kelley, M H Mishley, A M Barnitz, Rev J A Peters, T Berrier, Rev J H Pennebecker, Rev C S Gerhard, Rev W W Clouser, S W Wire, C Dieffenbacher, J A Leiss, Rev J W Lescher, F W Kraus Rev A R Hottenstein, D Miller, R C Rank, J W Mays, Rev F W, W L Hays, Rev E H D effenbacher, P Keil, T Rudy, D N Schaeffer, J Hefflinger,

PHILADELPHIA MARKETS

CORRECTED WEEKLY.

(Saturday Oct. 24 1874.)

FLOUR.

Wheat Flour, Superfine.... \$4.00@4.75
" Extra..... 5.50@5.95
" Fancy..... 7.00@8.00

Rye Flour	4.25@5.40
Corn Meal.....	4.30@4.90
GRAIN.	
Wheat, White.....	1.25@1.26
" Red.....	1.15@1.19
Rye.....	95@1.00
Corn	86@861
Oats.....	57@59
Barley	1.40@1.43

SEEDS.

Clover	(100lbs) 10.00@10.50
Timothy	2.75@3.00
Flax.....	1.95@2.00
Plaster.....	4.00@4.75

PROVISIONS.

Beef, Mess.....	16.00@17.00
Pork, Mess.....	19.25@19.50
Ham.....	14@15
Butter, store packed.....	20@21
Do. Roll.....	28@30
Do. Goshen	42@44
Lard.....	13@14
Cheese.....	12@15
Eggs.....	28@30

GROCERIES

COFFEE.

Rio.....(gold)	16@201
Java.....(gold)	23@27
Laguanira.....(gold)	18@19

SUGAR.

Cuba.....	81@82
Porto Rico.....	8@9
Demarara.....	9@10

The Heart is a Wonderful Pump, the valves of which open and shut eighty times per minute. If an alcoholic stimulant be taken into the blood the pump works much faster, and this unnatural speed wears out the vital machinery. All the intoxicating nostrums advertised as "tonics," "renovators," "correctives," &c., produce this disastrous effect, and all intelligent Christians are thankful that DR. WALKER'S VINEGAR BITTERS—an Invigorant and Alterative without a sting—is everywhere supplanting these proprietary poisons.



THE NEW IMPROVED.

REMINGTON SEWING MACHINE.

AWARDED

The "Medal for Progress,"

AT VIENNA, 1873.

The HIGHEST ORDER OF "MEDAL" AWARDED AT THE EXPOSITION.

No Sewing Machine Received a Higher Prize.

A FEW GOOD REASONS:

1.—A New Invention THOROUGHLY TESTED and secured by Letters Patent.

2.—Makes a perfect LOCK STITCH, alike on both sides, on all kinds of goods.

3.—Runs LIGHT, SMOOTH, NOISELESS and RAPID—best combination of qualities.

4.—DURABLE—Runs for Years without Repairs.

5.—Will do all varieties of Work and Fancy Stitching in a superior manner.

6.—Is Most easily Managed by the operator. Length of stitch may be altered while running, and machine can be threaded without passing thread through holes.

7.—Design Simple, Ingenious, Elegant, forming the stitch without the use of Cog Wheel Gears, Rotary Cams or Lever Arms. Has the Automatic Drop Feed, which insures uniform length of stitch at any speed. Has our new Thread Controller, which allows easy movement of needle-bar and prevents injury to threads.

8.—CONSTRUCTION most careful and FINISHED. It is manufactured by the most skillful and experienced mechanics, at the celebrated Remington Armory, Ilion, N. Y. Philadelphia Office, 810 Chestnut Street.

Oct. 21, '74. 13t. A.

PHILADELPHIA, June 26th, 1867.

To SETH HANCE, BALTIMORE, Md.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1863. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician, but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 5th of April, 1866, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY? The Subjoined will Answer.

GRENADA, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. Guy, Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS.

MONTGOMERY, TEXAS, June 20th, 1867.

To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DeFENSE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, Md.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligas, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc., W. P. Ligas, Grenada, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one b.x. \$3; two, \$5; twelve, \$27.

* Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.

June 24, '74. 14t. A.

\$10 to \$1,000—Invested in Stocks and Gold pays 200 per cent. a month. Send for particulars. Tumbridge & Co., Bankers, 2 Wall St., N. Y.

Sep. 23, '74. 14t. A.

Work At home, male or female; \$35 per week, day or evening. No Capital.

for all goods by mail free. Address with ten cent return stamp, M. Youne, 173 Greenwich St., N. Y.

Sep. 23, '74. 26t. A.

LADIES, SAVE YOUR DRESSES!

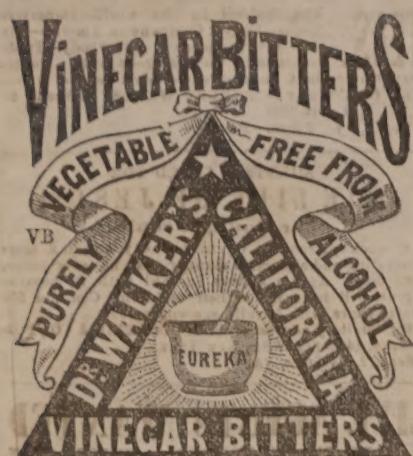
By Using SMITH'S INSTANT DRESS ELEVATOR.

It loops the dress in the Largest Style. It changes the "train" into a "straight front" walking dress in one second, and back again as quickly! Can be changed from one dress to another in two minutes! They give perfect satisfaction" is the verdict of all who try them. They save many times their cost in one dress. This "Elevator" is the only one that will let the dress down after being elevated.

CAUTION. See that each is stamped "Smith's Instant Dress Elevator." Price 45 cents each, MAILED FREE. Wholesale, \$30 per gross. GREAT OFFER.—TWO "Elevators" will be given FREE as a Premium to those who subscribe for "SMITH'S ILLUSTRATED PATTERN BAZAAR" one year, sending One Dollar and Ten Cents. Best and cheapest Fashion Book in the world. Send stamp for Illustrated Catalogue. Address P. O Box 5055.

A. DURDETTE SMITH, 914 Broadway, N. Y.





Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick or every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and vital organs wasted beyond repair.

Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the off-springs of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Serofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Serofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

For Skin Diseases, Eruptions, Tetter, Salt Rheum, Blotches, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scalp Head, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

R. H. McDONALD & CO., Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York.

Sold by all Druggists and Dealers.

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COMBINATION PROSPECTUS

Represents 50 different books. Agents say this is the
BEST THING EVER TRIED.

The Books sell themselves in every family, and good
men can make a business for life in one county.
Agents wanted on these and our magnificent
Editions of Family Bibles. Full particulars free
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Publishers, Philadelphia.

Aug. 12, '74.—13t. A.

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Mercersburg, Franklin Co., Pa.

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TERMS:—For boarding, tuition, room-rent and fuel \$200 per year. For further particulars address,

Rev. E. E. Higbee, D. D.,
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June 19, 1872.

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AICKIN & ISAAC.

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PHILADELPHIA.

Churches, Public and Private Buildings fitted up with stained and ornamental glass.

All communications promptly responded to.

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How to Get Money Quickly: or,

30 WAYS OF MAKING A FORTUNE.

Everybody should possess this little book; it contains: How to succeed in the world, and arrive at independence. How to accumulate capital; how millions are made. How to start a bank. How to make lucky hits, and safe schemes. How to make money by betting. How to borrow money; how to lend money. How to make money by projects and inventions. How to make money by literary speculations. How to make money by marriage. How to get house property without capital. How to live rent free. Poverty, the worst crime in the world. The necessary qualification for different pursuits. Sent by mail on receipt of 50 cents. Address, T. H. FRANKLIN, 286 Wabash Avenue, Oct. 21, '74. 2t.

GOFF'S BRAID

IS THE

BEST MADE.

Oct. 21, '74. 13t. A.

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are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extra set of reeds peculiarly voiced, the EFFECT of which is MOST CHARMING and SOUL STIRRING, while the Imitation of the HUMAN VOICE is SUPREME. Terms liberal.

WATERS' PHILHARMONIC VESPER AND ORCHESTRAL ORGANS in UNIQUE FRENCH CASES, are among the best made, and combine PURITY OF VOICING with great volume of tone. Suitable for PARLOR, CHURCH, or MUSIC HALL. **WATERS' NEW SCALE PIANOS** have great power and a fine singing tone, with all modern improvements, and are the BEST PIANOS MADE. These Organs and Pianos are warranted for 6 years. PRICES EXTREMELY LOW for cash or part cash, and balance in monthly or quarterly payments. Second-hand instruments taken in exchange. AGENTS WANTED in every County in the U. S. and Canada. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.

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Fine toned, low priced, warranted against breakage. Catalogues containing full particulars, price, etc., sent free.

BLYMYER MANUFACTURING CO., Cincinnati, O.

July 15, '74. 1 yr. e.o.w. A.

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AMERICAN School Music Readers

In 3 Books. By L. O. Emerson and W. S. Tilden.

In Book I, which is for Primary Schools, we have a 3 years' course of study, very plainly laid out, with abundant directions to teachers, and a large number of sweet songs, for the little ones to sing by rote and by note. Price 30 Cents.

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The music in these charming and useful books was selected and arranged by the practiced hand of Mr. L. O. Emerson, and the theoretic part has been well tested by Mr. Tilden before placing in the Readers.

or HIGH Schools, nothing succeeds the above better than "THE HOUR OF SINGING," [\$1.00], already in extensive use. If that has been used, try "CHOICE TRIOS," [\$1.00], a collection of the best 3-part music.

The new Singing School Book, "THE SONG MONARCH," [75 cts.], is attracting general attention as one of the Best Books ever made for Singing Schools.

All books mailed, post-paid, for the retail price. OLIVER DITSON & CO., C. H. DITSON & CO., Boston. 711 Broadway, New York. May 27, '74—1 yr. M.

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AND

NO. 43 STRAWBERRY STREET

Above Chestnut,

PHILADELPHIA.

First Street west of Second.

At a full assortment for Spring trade at 10 per cent. Sept. 1, '73, 1y. M.

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GRAND, SQUARE & UPRIGHT

PIANOS.

THE BEST NOW MADE.

Every Instrument Fully Warranted for Five Years.

SECOND HAND PIANOS at all Prices.

ORGANS

The Largest and Best Assortment in the City.

Sole State Agencies for Smith's American Organs,

E. P. NEEDHAM & SON'S

SILVER TONGUE ORGANS,

And Other Leading Makes.

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Jan. 4, 1873—1y. M.

G. S. GRIFFITH & CO,

No. 89 & 91 W BALTIMORE ST.

Between Holliday St. & Post-Office Av.

BALTIMORE, MD.,

Having received their

SPRING STOCK

OF Extra, Medium, Common, and Fancy

MATTINGS

Of the celebrated DIAMOND, GOLDEN LION, DOUBLE EXTRA IMPERIAL and other well-known brands. Also a splendid assortment of

CARPETINGS,

OIL CLOTHS,

RUGS, MATS, &c.

Are prepared to offer extra inducements at Wholesale or Retail.

Church Carpets and Cocoon Mattings a specialty, and a liberal allowance made. Cheap for cash.

Jan. 17, '74—1y. M.

LIVINGSTONE IS DEAD

For 30 years MILLIONS have intently watched his PERILOUS yet HEROIC STRUGGLES and GRAND TRIUMPHS; and now they eagerly desire the Complete Life-History of this world-renowned HERO and BENEFATOR, which unfolds also the CURIOSITIES and WEALTH of a wild and WONDERFUL COUNTRY. We publish just THAT HISTORY from his BIRTH to his BURIAL. Now ready 2,000 agents wanted quickly. One agent sold 184 first six days; another, 196 first week. For particulars of this, our SUPERB NEW ILLUSTRATED BIBLES, and OCEAN'S STORY, address HUBBARD BROS., at office nearest you, either PHILADELPHIA, BOSTON, or CINCINNATI, O. Oct. 29, '73—1y. A.

MONEY

easily made by selling TEAS at IMPORTERS' PRICES, or getting up clubs in towns and country for the oldest Tea Company in America. Greatest inducements. Send for circular. CANTON TEA CO., 148 Chambers St., N. Y.

Oct. 7, '74—4t. A.

AGENTS WANTED for the CENTENNIAL GAZETTEER of the UNITED STATES.

Showing the grand results of our first 100 Years. Everybody buys it, \$100 to \$200 a month to agents. Send for circular. P. W. ZIEGLER & CO., Philadelphia, Pa.

Oct. 7, '74, 6t. eow.



In Nature's Medicine Chest, the Earth, there is no specific superior to the waters of the Seltzer Spring.

Tarrant's Effervescent Seltzer Aperient, is an improvement upon that world renowned medicine for indigestion, biliousness and constipation. It is a once mild, thorough and infallible. No drug store is without it.

Oct. 21, '74—4t. A.

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OVER OLD BUSINESS CUSTOMS.

OAK HALL.

The Largest Clothing House in America,

Starts on a New Career!!!

BUSINESS MEN thoroughly bent on upright dealing, have long been thinking over, working out and experimenting on various propositions, and here and there is an establishment which has accepted one or another of them, and ordered their business accordingly; One "Cash," another "One Price," &c., &c., but

WE UNHESITATINGLY ADOPT THEM ALL,

and confidently relying on the approval and support of an intelligent public, we inaugurate what we believe to be the best system in the world, and

WE NOW ANNOUNCE THESE

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FOUR CARDINAL POINTS:

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CASH RETURNED.



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FULL GUARANTEE.

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Under the Cash Payment System, one pays only for what he gets, and contributes nothing to a Sinking Fund, "to provide for losses on bad debts."

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ONE PRICE,

not the "First Price," but the "Last and Lowest Price."

The Price marked in Plain Figures on every garment, and no deviation allowed.

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Full Guarantee.

A Printed Guarantee, bearing the signature of our firm, accompanying each garment.

GUARANTEE.

- 1st. That the prices of our goods shall be as low as the same quality of material and manufacture are sold anywhere in the United States.
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- 3d. That the quality of goods is as represented on printed labels.
- 4th. That the full amount of cash will be refunded, if customers find the articles unsatisfactory, and return them unworn and uninjured within 10 days of date of purchase.

[Signed.] **WANAMAKER & BROWN,**
OAK HALL,
Sixth and Market Streets, Phila.

DATE.

4th Point,

Cash Returned.

This is simply a concession on our part to our customers to secure them full confidence in dealing for goods THEY KNOW VERY LITTLE ABOUT, and we thus prevent any occasion for dissatisfaction from any and every cause whatsoever. If the garment is not exactly what you thought, if your taste changes, if the "home folks" prefer another color or another shape, bring it back, unworn and uninjured, and the full amount of money you paid will be returned on the spot.

We have for years been working TOWARDS the present point, and though naturally falling into the current methods of trade, we observed and noted the defects of the old system, and have been carefully weighing for a long time these newer plans, and preparing for this

ENTIRE CHANGE OF BASE.

We now swing clear of all combinations or customs, and burn the bridges behind us.

With all departments reconstructed, we begin business

Saturday, October 3d, 1874,

for the Fall Trade, and anticipate that

Marvelous and Unprecedented Increase of Business for which we are well prepared.

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S. E. Cor. Sixth & Market Streets,

PHILADELPHIA.

ST. JOHN'S.

FAMILY ASSISTANT,
OR
Book of Prayers for the Use of Families.

To which were added

PRAYERS FOR SPECIAL OCCASIONS.

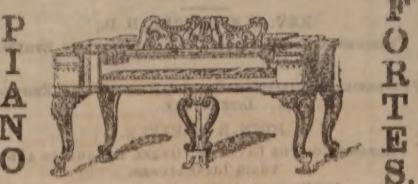
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This work contains prayers for the family, morning and evening, for four weeks. To these are added prayers for special occasions, such as Communion Sunday, Baptism of a Child, Public Thanksgiving, Day of Humiliation, Christmas, Last Day of the Year, New Year, Good Friday, Easter, Ascension, Whitunday, Dangerous Sickness (both in cases of Adults and Children), Thanksgiving for Recovery from Sickness, Day of a Funeral, Ecclesiastical Meetings, Social Meetings (two sets), Concert for Missions, Sunday-school Concert, Sunday-schools, Week-day Schools, Catechumens, Confirmation, Miscellaneous Petitions, Prayers at Table, and Prayers for Children.

The special aim of the author has been simplicity and directness of language, with a due regard to the preservation of the true element of prayer. A valuable book for all Christians, and especially for all heads of families.

United Piano Makers'
CELEBRATED AND WORLD RENOWNED
GRAND SQUARE AND UPRIGHT
GOLD MEDAL



TEAS. The choicest in the world—Importers' prices—largest Company in America—sample article—please everybody—Trade continually increasing—Agents wanted everywhere—best inducements—don't waste time—Trade to BOBERT WELLS, 42 Vesey St. N. Y., P. O. Box 1287.

Sep. 9, '74. 3 mos. P.

AGENTS WANTED FOR THE LIFE OF JESUS, For Young People.

A work presenting Christ to the young in a more interesting and attractive manner than has ever before been done. Agents always succeed with it, because parents will have it for their children. Contains 550 pages, with 50 full-page engravings.

For territory address H. S. GOODSPREAD & CO., Publishers, 14 BARCLAY ST., NEW YORK.

Sep. 12, '74—6mos. A.

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Aug. 5, '74—13t. B.

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Aug. 5, '74—13t. A.

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Under the care of East Pennsylvania Classics.

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WILL BEGIN

MONDAY, AUGUST 31st.

For Catalogue or further particulars, address,

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A single copy for one year, or fifty-two numbers, in advance, \$2.50. If payment be delayed three months beyond the time the subscription due commences, 50 cents will be added for each year. As some inducement to our friends to canvass for new subscribers, we make the following

SPECIAL OFFERS:

To any person remitting \$10 we will send the paper for one year, and also to any four new names he may designate.

To any person remitting \$20 we will send the paper for one year, and also to any ten new names, he may designate.

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Discontinuances.—No paper will be stopped, unless orders direct from the subscriber are received to that effect, and all arrearages paid. We do not hold ourselves responsible for notice given to an Agent or Post Master.

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1	1.50	2.50	3.25	4.00	7.00	9.50	16.00	23.00	28.00
2	2.25	3.50	5.50	7.00	12.00	15.00	25.00	38.00	50.00
3	2.75	5.00	8.00	9.50	17.00	23.00	40.00	55.00	70.00
4	4.00	8.50	12.00	15.00	28.00	40.00	75.00	105.00	130.00
½ Col	5.00	10.00	13.50	17.00	32.00	40.00	75.00	110.00	130.00
¾ Col	10.00	19.00	26.00	32.00	60.00	80.00	100.00	180.00	200.00
⅔ Col	15.00	25.00	40.00	45.00	50.00	100.00	180.00	200.00	220.00
1 Col	18.00	35.00	50.00	60.00	110.00	175.00	200.00	225.00	250.00

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AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Bible ever published, will be sent free of charge to any book agency. It contains OVER 700 fine Scripture Illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Phila., Pa.

Oct. 14, '74. A.

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1. 1.50 2.50 3.25 4.00 7.00 9.50 16.00 23.00 28.00

2. 2.25 3.50 5.50 7.00 12.00 15.00 25.00 38.00 50.00

3. 2.75 5.00 8.00 9.50 17.00 23.00 40.00 55.00 70.00

4. 4.00 8.50 12.00 15.00 28.00 40.00 75.00 105.00 130.00

½ Col 5.00 10.00 13.50 17.00 32.00 40.00 75.00 110.00 130.00

¾ Col 10.00 19.00 26.00 32.00 60.00 80.00 100.00 180.00 200.00

⅔ Col 15.00 25.00 40.00 45.00 50.00 100.00 180.00 200.00 220.00

1 Col 18.00 35.00 50.00 60.00 110.00 175.00 200.00 225.00 250.00

1. 1.50 2.50 3.25 4.00 7.00 9.50 16.00 23.00 28.00

2. 2.25 3.50 5.50 7.00 12.00 15.00 25.00 38.00 50.00

3. 2.75 5.00 8.00 9.50 17.00 23.00 40.00 55.00 70.00

4. 4.00 8.50 12.00 15.00 28.00 40.00 75.00 105.00 130.00

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